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ART. I.—RELIGION FOR THE REPUBLIC.

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Spirit of Missions, August. New York, 1852.

FORETHOUGHT is a holy instinct with the Church of God. When her Master left her, on the Mount of Olives, He endowed her with all futurity; and the Apostles descended from that height, looking, with anointed eyes, through all time, even unto the end. Ever since has the Apostolic fellowship, collectively and in individual parts, displayed this glorious consciousness of her mission and her destiny. With pious foresight she has borne the future in her womb, and with maternal yearnings has provided for the wants and circumstances of generations yet unborn. In fact, by this note of consideration for the faith of posterity, among others, is a true Church distinguished from a sect; for the spirit of sect is essentially selfish, and seems to exist for the moment only, or extends itself only in vague benevolence, without any idea that the Faith of the martyrs is a deposit, and that it is no small part of Christian Soldiership to keep it, and to perpetuate it, whole and undefiled. How familiar to our ears, accordingly, is the rejoinder of Sectarianism—"if I can only get to heaven, what does it signify, whether I am a Dissenter or a Churchman?" It never seems to strike the querist, that the Gospel was designed for every creature, to the end of

time, and that its purposes are not accomplished in the salvation of his individual soul. He forgets his own children; never learning, from the past, that he has no security for their being taught the truth, or professing it; and that even their adherence to the hereditary place of worship, for their father's sake, may be the surest pledge of their apostacy from CHRIST. The *orthodox* congregations of the last century, are the hot beds of modern Deism, Pantheism, and virtual Atheism; and the very pews in which the Socinians of Boston now sit with their "teeth set on edge," are the same in which their stern old ancestors sat and chewed the "sour-grapes" of Calvinism. Sectarianism, in fact, is an ostrich to its own egg; leaves it in the sand, and forgets that the foot may crush it.

Where Sectarianism exists, by itself, therefore, it exists in a series of Pythagorean transmigrations; it animates a man, and so goes down the scale of being, till it only animates a monkey. It is first a Puritan, and last, a Socialist; it begins with Cotton Mather, and ends with Theodore Parker. And if it ever escapes this degradation, it is only when it is not left to itself, but is checked and saved by something healthful, with which it comes into contact. Where the Church exists, along with the sect, however small and feeble it may be, it is a light which often saves it from shipwreck. The pious Sectarian lives by the truth which the Church has kept in the world, and which she alone can keep, and transmit unimpaired. Her standards are the key to his own interpretations of the Scriptures; for the Scriptures themselves, he has received from her, and he reads them in the light of her Creeds. Thanks to that light, he sees the doctrine of the Trinity in the very pages from which his own doctors have endeavored to erase it, or in which they declare it never was inscribed; and when, he is saved at last, it is often "so as by fire"—plucked as a brand out of a consuming system, which soon dies into cold embers and ashes. The Church alone is a surviving, and an enduring witness to the Faith once delivered to the Saints. Not in anger, but in sorrow, we would therefore beseech our conscientious but candid brethren of the New England Orthodoxy, to consider, before it is too late, the grounds of what we thus assert, and to review the history of Sectarianism, throughout the world, as the warrant and demonstration of our position. Far be it from us to deny the sincerity, the piety, and the pure faith of many of their progenitors. In these, their personal merits, we have a common interest, as being ourselves their children according

to the flesh, and believing, with all our hearts, the fundamental truths which they held most precious and sacred. What we affirm is, that, if they could revive again, many of them would shut their ears to the doctrines preached in their own pulpits, and would betake themselves to the prelatical doors and eaves, to refresh themselves with the droppings of the sanctuary—the strains of a *Gloria Patri*, or the sublime invocations of the Litany. What we affirm is, simply this—that Sectarian believers were never so holy, that their theology could survive their individual piety; and that the Church was never so corrupt, that her creeds have ceased to be the salt of the earth, and the light of the world.

At all events, we Churchmen must think in behalf of those, who will not think for themselves. “*Illud etiam ingenii magni est, præcipere cogitatione futura, et aliquanto ante constituere, quid accidere possit in utramque partem, et quid agendum sit quum quid evenerit; nec committere, ut aliquando dicendum sit non putaram.*”* What Cicero gives as the characteristic of genius, becomes, in the Church, the instinct of true piety; and no one, in her communion, who is imbued with the spirit of Christ, can fail to cherish a lively sympathy in the issues of the future, or to exhibit some insight of its undeveloped necessities. We believe that there is in fact, in our Church, an unsuspected amount of zeal and piety, which longs to take a new start for the future, and to be employed in a large and active, as well as a definite system of provision for its wants. We have just been directed, by a year of Jubilee, to a grateful recognition of what our fathers did for us; and who has not been stimulated to fresh exertions in behalf of posterity? We are, indeed, overwhelmed, for the moment, with disasters and defeat, the result of bad generalship on the part of leaders, whose only apology is the scurvy *non putaram*; nor can we shut our eyes to the fact that, of late years, much time has been lost, and much energy worse than wasted. But this state of things cannot last. Earnest men will not much longer stand, like the fool in the fable, waiting for time to run dry, before they attempt to go forward. We have brains left among us, and consciences too. Our life is rapidly passing, and we cannot give another hour of vantage to the enemy. What answer shall we render, when the Master calls us to account for our day and generation! In the name of CHRIST, let us be up and doing, and “let the dead bury their dead.”

Our first business is to know what is to be done, and where and what we are, in comparison with our work. If we were somebody's sect, instead of God's Church, we might solve

* De Officiis, I, 23.

these questions readily. The answer would be that we are a very prosperous sort of persuasion, and making as much headway, among the people, as could be reasonably expected. Such would certainly be the suggestion of, here and there, a Church-warden, who has seen a railway constructed through his own acres, and a thriving town built up around his homestead, and who has actually given the ground on which a Church has been erected, that quite eclipses the combined lustre of three contiguous meeting-houses, representing as many hostile religionisms. He takes a business view of the subject, and is satisfied to see his own religion receiving a share of public patronage. But shall those who believe in "one Holy Catholic and Apostolic Church," adopt this shop-keeping standard of success, and judge by such comparisons? Our cheeks would burn with shame, as we write, were we not sure that to exhibit the absurdity, is to destroy it, with all good men. Our field is the world; and every Christian soul that is not one with us in the Apostle's fellowship and doctrine, is a reproach to our fidelity, and our zeal. Wherever there is darkness, it is because our light does not shine before men, as our Master has bidden. We are not denying the vast amount of fragmentary truth, which, by God's mercy, is distributed among our Sectarian brethren; but we are simply arguing from the fact, that the deposit of the Faith, in its wholeness and purity, is with us. Let us feel our unworthiness, but let us not avoid responsibility, by shutting our eyes to the fact. Is any one, among us, so blind as not to see it? Does he then believe the Nicene Creed to be the Faith of the Gospel? If so, we beg him to show us any other Christian body in America, that can even pretend to hold neither more, nor less, than that Faith of the Gospel? We are indeed very sorry that "all the Articles of the Christian Faith" are professed by so very few of our countrymen, and that so many of them are given over to another Gospel, which is not another, and which is smitten with Anathema, even on the lips of an angel; but, unless Truth is as Protean and multiform as error itself, we cannot escape the conclusion, that ours is the distinction, and the responsibility, of being its witnesses and keepers, in behalf of our country. It is as such a depository, then, of the Faith of the nation, that we must estimate the Church, in comparison with the people. Is here any matter for pride? Look at the American Church, with her five loaves and two fishes, and look at the twenty-five millions of the American Republic.

We know what Christ can do, and that is our exceeding great consolation; but we know that He will first exact of his

disciples a deep and practical consideration of the question, *what is to be done*. Before he works miracles for us, we must be brought into a holy sympathy with His own spirit; we too must have compassion on the multitude, because they are as sheep having no shepherd, and because *divers of them came from far*. In a word, the spiritual wants of our native and immigrant population, must be the first practical concern of Churchmen.

This brings us to the points proposed. We must *nationalize* our aims, and our labors. We must not look so much to the immediate, numerical growth of the Church, as to the *publishing of its Gospel among the people*, with farsighted certainty, that the seed which the Church scatters in this spirit, will be her own harvest, in the end. Let us look, then, at the people as they are. We are pleased to observe a general interest arising, both at home and abroad, as to the population of our country, and the sources of its enormous increase. An estimate, into which we had purposed to enter, in connection with our subject, has, happily, been prepared to our hands, by an able contemporary,* and just in time for our use; and we are so well satisfied of its good sense and trustworthiness, that we adopt its results without hesitation. It would seem, then, that our population must now amount, in round numbers, to about *twenty-five millions of souls*. Of these at least *fifteen millions* are of Anglo-Saxon stock; and after subtracting from the remainder, *three millions and a half*, for our poor countrymen of African mixture and descent, it is a large allowance to divide the *six millions and a half*, that are left, among our Irish, Germans, and French. Such a people constitute the American Republic.

Our newspapers have, of late, been giving currency to very erroneous computations, as to the elements that compose this mass of population, and their relative proportions. The preposterous assertion has even been hazarded that we have ceased to be an Anglo-Saxon people; and a blockhead editor has actually been found among us, who imagines us such a nation of Celts, that our sympathies are already with French despotism, rather than with the rational liberty of our English forefathers. In his view, Louis Napoleon is the elect of God, destined in providence to destroy the English Church, and nation, under the benediction of *Pio Nono* upon a new Armada; and he even ventures to promise an army of American allies, so soon as that wretched usurper may see fit to attempt the extirpation of British freedom, and the propagation of Popery, at the point of the bayonet! Indeed, this is getting

* New Englander, August, 1852.

to be quite a popular project among our lately imported Irish, whose views on such subjects, are as verdant as the Isle from which they have exiled themselves. But what say the figures? We are fifteen millions of Anglo-Saxons, so called, with Anglo-Saxondom woven into every fibre of our national fabric; the warp and woof of whatever is characteristic of our laws, manners, thoughts, and enterprises. The very fair exhibition of facts, on which we depend, and to which we have already referred, reduces it to a demonstration, if it had not been evident before, that we not only are still an Anglo-Saxon people, but that such we must continue. Our Anglo-Saxon bone and sinew, blood and brains, are the fundamental element of the Republic, and as such are destined to absorb, or rather to transfuse all other elements; to refine them by its own assay, and to give them its own image and superscription. It is true we are largely taking in the Celtic influx, but so are we receiving a due proportion of the Teutonic tide; and the mingling produces a very congenial combination with our original stock. We have no dislike of a little Celtic commixture; but fie on the demagogue that would keep it by itself, and set it against the residue of the nation! If ever it comes to that, as we think it never will, we will show it a Waterloo defeat, by the force of strong arms, a good cause, and the grace of God.

And here one word as to the working of our naturalization-laws. They have their evils, but, on mature reflection, we are inclined to pronounce them wise and wholesome. They secure the speedy obliteration of what is foreign, and by transmuting the *peregrinus* into the *civis*, transfer him to the domestic side of the account. The naturalized foreigner becomes an American, and begins to watch with us, with mingled jealousy and magnanimity, any marshaling of alien interests. We have no doubt the hatless Cardinal of St. Patrick's, would, on the whole, prefer to keep an "Irish brigade" among us, excluded from citizenship, by law, and hence subject to his own drill, as a hostile power in the land, incapable of mingling and absorbing itself into the mass of the American people, and always ready to unite with a foreign foe, who might undertake to subject this country to despotism, and Popery. We suppose, it is quite true, that the Romish Priesthood are generally aliens, and that they prefer to remain so; although no oath of allegiance would weigh, with them, a feather, against their servility to Rome. But on the whole, we do not much fear their influence upon our naturalized electors. Either of our great parties, however politic to secure their suffrage, is patriotic enough to Americanize it;

and in spite of the Freeman's Journal and Louis Kossuth, we suspect it will be long before the commotions of Europe will be transferred by Irish and German voters to the bowels of our Republic.

Important as the subject of Immigration confessedly is, and we are the reverse of desirous to undervalue it, we must not create a bugbear, and tremble at shadows, when the substance is by no means so formidable as many suppose. Let us look soberly, and hence hopefully, at the facts. Talking in round numbers, we threw off a balance of six millions and a half, as the number of our *foreign population*, or what may be so called. It would have been more correct to say that they are not *five millions*, all told. We are somewhat surprised, ourselves, to find that the whole number of immigrants, of all nations, between 1790, and the date of the late Census, is less than three millions, and that of these, scarcely more than *one million and a half* survive. These, however, with their descendants, called foreign, but largely native, make up the *five millions* which we may, at the utmost, allow them.

We have, then, *fifteen millions* of Anglo-Saxon origin; *five millions* of Germans and Celts; and an African population of *three millions and a half* more; making up the number of the Census, two years ago; to which we have added a million and a half, to make up the figure to twenty-five millions, as our present population; and this addition, of course, should be proportionably distributed among the three classes aforesaid. But we have made this marshaling of figures as introductory to the question—so awful, so terribly important—what is the religion of this great people? We are called Christians—but only by a strange figure of speech; the vast majority of us having never been christened! Still, we are far from denying that there is a sense in which we are yet a Christian nation. If we descend to particulars, however, we must find our Christianity strangely alloyed, if not base enough to be called counterfeit. According to a recent estimate, we shall have the following proximate result, viz:—

Anglicans,1,000,000,
Romanists,2,000,000,
Methodists,5,000,000,
Baptists,4,000,000,
Presbyterians,3,000,000;

and we suspect *one million* will be a large allowance for remaining religions, including minor sects, and a variety of infidel and fanatical bodies, with the Mormons and the Jews. The residue—and it is a Legion of nine millions—must be set

down as believing and professing nothing at all. Among them, however, are a large number of slaves and other negroes, to whom little has been given, and of whom very little will be required. They, at least, will not be responsible for their ignorance of Christianity; but, perhaps, we Christians must answer for it, in their stead. We by no means rely on these figures; we believe them much too large, including a vast amount of merely nominal Christians, who are practically ignorant of the Gospel, in its doctrines and its morals. But taking the best view of the case, there are a great many practical heathen among our countrymen.

Such, then, is our Republic in this year of grace, 1853; and he who lives to see thirty years hence, will see it twice as populous, no doubt; but the religious character of those *fifty millions*, who can foretell? Some who will read this article, will live to see the problem solved: the problem, that is, whether we are to be a nation of believers, or of infidels. Thirty years are, indeed, but a short period for the working out of such a question;—the same period will but make a boy a man, and change our youngest bishop into an old one. Yet, looking at it in every way, we cannot get rid of the painful conviction, that the religious doctrines of the Republic are to be settled within this short compass of time, for ages, if not forever. When we think of the alarming increase of evil among us, and the multiplication of corrupting elements, on all sides; and when we compare with these things the feebleness, and inefficiency, of all that can be charitably considered good, we are appalled. Ah! were the Church but awake, and yearning like a mother over the souls, which it should be hers to seek and to save—then might we hope that the Master is about to do great things by us, and for us. But we are indifferent; or quarreling among ourselves; or disputing *who shall be greatest!* Can we afford to go on in this way? Whether our country shall become truly Christian, we hold, depends absolutely upon the Church. If her numbers be not vastly increased, still her vital Truth must be universally made to imbue the national mind, and affect the popular conscience, within the next thirty years, or we despair of the Republic.

We are not overlooking God's wise power and merciful disposition, to work by exceptions, as well as by rules, and to make even the wrath of man to praise Him: nor are we overlooking the benevolence, the zeal, and the industry of our separated brethren, in scattering, here and there, their broken morsels of good, upon which, we trust, God will command a blessing, and make them germinant in mercy. All this we

devoutly recognize, and in view of what other Christians are doing, in their own way, for the country, we feel condemned, as Churchmen. We are giving up the field, to be sown with mingled wheat and tares, forgetting, that at best, the tares will be as fertile as the good seed, and that the harvest will be fearfully mixed. Who has the uncorrupted bread of life, in charge, for the American people, except our own Church? The Papist has the Nicene Creed; but, alas, he never preaches it, practically, for he devotes all his energy to the diffusion of Romanism, and not Catholicity—the novel Creed of Pius Fourth, instead of the Creed of the Ancient Church. Our New England brethren have the Scriptures; but, alas! they cannot agree upon their inspiration, nor yet upon their interpretation; and one believes in a Sabellian Deity, and another in a Saviour, who made no atonement for sin! The Presbyterians have not a little learning and worth among them, but part of them preach a limited redemption, and the rest furnish the mere counterpart of all that distracts New England. The Baptists, besides embodying every shade of heresy, in their various teachings, deny the whole plan of God's mercy to children; and the Methodists, besides being blown about by every wind of doctrine, encourage a wild and extravagant pietism, in contempt of doctrinal truth. If, then, the vast increment of souls, to be provided for in our country, is to *know the truth as it is in Jesus*—we ask again, whose is the office, and responsibility? We do not ask in the sectarian form of phrase, which only serves to make a sublime question a paltry one: we do not ask how we shall *extend our views of religion* over this immense futurity; but we do ask, how shall the American Republic be taught “the truth, the whole truth, and nothing but the truth”—at least substantially, and savingly?

We answer, the Apostolic Church is planted here for no other purpose than to afford the practical reply; and we affirm, that if the Church will but rise to the measure of the work before her, she can achieve a blessed result, before this century concludes. We do not assert, that, by that time, she will have brought the greater part of the nation within her pale; but we do say, that she will have made them read the Bible by her candle, and to see the Trinity, the Incarnation, and the Atonement, legibly therein, as the essence of the glad tidings of salvation. Her vital warmth, and guiding light, will be made the common blessing of the people; and, it is in this sense, that we regard the Church, as the only hope of the country. This candle was not lighted to be hid under a bushel, or a bed; we must see to it, that it shines in its proper

place. If the Church of England had existed on the Continent of Europe, it might have saved Germany, and it might have saved France. Now, protestantism breeds infidelity in the one, and popery does the same in the other. The Nicene Church of England alone, has, for three hundred years, proved itself capable of moulding the heart, and the intellect, of a great Empire, to the faith of the Gospel. It has held the natural corruption of dissent in constant check, counteracting its process of decay, and supplying it with a vigorous antidote; and Romanism, dwarfed to a mere scrub in the shadow of its increase, has existed in Great Britain only in the form of a feeble and ridiculous sect. Now it is from experience, alone, that we can presume to forecast the future; and it is by the light of these facts, that we would examine the sources from which must be derived the religion of our people. It is seen, at once, that there are but three forms of Christianity among us, which can be taken into view, and that they are the same, which we have just glanced at, as they have operated in Europe:—Popular Protestantism; Tridentine Popery; and Nicene Christianity.

Of these, Popular Protestantism has the start; and so far as it can be called a religion, having no organization, and embracing, as it does, every variety of opinion, consistent with a profession of Christ's name, it is the religion of the country. But now comes the important question—what is it doing, and to what does it tend? Is it conservative, wholesome, and purifying; and looking upward, in all its tendencies; or is it breeding dissolution, and corrupting while it dissolves? We have allowed ourselves the cheering trust that God is overruling it to accomplish much good, which the Church has not yet the means of doing; but we fear it is like a deadly poison in medicine, which may save a patient's life, if it can only be counteracted before it has time to go too far; or like a military movement, in battle, in which the militia are at the same time doing service with their guns, and hazarding a final defeat by their straggling, and disorderly manœuvres. We would be the last persons to stop the Sunday bells, which, throughout the land, call the inhabitants of thousands of towns and villages to Sectarian worship; they keep the religious sentiment alive in the land, and nourish religious principle in the souls of millions; and so far they do immense good. But let us think of the enormity of the amount of false doctrine, and erroneous opinion which is involved with it, and of the ultimate tendency of so much that is contrary to the Gospel! For it is quite certain, from their own statements, that even the

comparative Orthodoxy of the Presbyterians and Congregationalists, is deteriorating with dreadful rapidity. Every step is towards unbelief. We look, in vain, for a conservative, or restraining movement, of any general character. A few feeble struggles are made, and a few faint voices raised, but *progress* is the cry, and the rush is onward, and downward. On the young, the effect is even now alarmingly perceptible. The spirit of Pilate—*What is truth*—is the spirit of a vast proportion of the young men educated under popular influences; and a latent scepticism, halting between anything or nothing, is largely characteristic of the rising generation. How should it be otherwise, when their most admired teachers proclaim continually their own uncertainty as to truth, and treat the real spirit of Christianity, as still a problem!

The mercy of God, in withholding, for so long a time, the full developments of those solvent and corrupting principles which are inherent to popular Protestantism, should be gratefully recognized, not only in view of the blessed escape which has thus been afforded to thousands of souls, but, also, as a sign of His gracious purposes towards our country. But now His Church is strong enough to do the work, and to furnish the refuge, and the favorable, and remedial, interpositions, by which He has so long stayed the progress of decay, among Sectarian bodies, appear to be withdrawn. The law of their nature, which has been slowly working out, heretofore, begins to show itself in rapidly succeeding stages of dissolution. They are disorganizing, with virulent symptoms of pestilential mortality. The result cannot but be foreseen. What has happened in Germany, what has happened in Switzerland, must happen here; is already far on its way. Unbelief, in every form, from that of Bushnell to that of Strauss, infests the popular theology even now, and popular religion has nothing to oppose to it. Old Calvinism is exploded, and a moderate Pelagianism is the highest Orthodoxy, for which any rallying is attempted. We take no pleasure in these facts; we honor the men who stand up for the last patch of their old flag, and show fight on a submerging deck; but we would fain show them that there is a vessel, in which they may prove their fidelity to CHRIST, in a better way, and with surer hopes of effecting something in His cause.

We have naturally spoken of the popular religion, as represented by the more intelligent, and better educated sects; but the Methodists and Baptists, with no theology that can be considered a system, have a stronger hold upon the mass of our countrymen, and deserve to be particularly taken into ac-

count. There are, indeed, men of cultivated minds, and vigorous faculties, among these denominations; but, in general they exhibit the sad aspect, of ignorance, and misjudging conscientiousness, under the impulse of enthusiasm. Their tendency is to disorganization, and to deterioration in morals, and opinion. Campbellism, and Mormonism, are already their product among the rude, and illiterate fanatics of the Western territories; and in the perpetual development of new religions, which they stimulate in so singular and unexampled a state of society, must be recognized a matter for deep solicitude, and alarm.

In short, the inorganic popular religionism of our country, if *left to itself*, must, by all rules of experience, by present appearances, and by the unalterable law of Sectarianism, reduce this vast Republic, in the next century, to a frightful degree of irreligion. The Protestantism of Germany will be the superior phase, of its infidelity, while the more vulgar fanaticism of unbelief will take shape in sects of inconceivable name, and character, akin to Shakers, Dunkards, and Mormons. A vast amount of utter indifference will prevail in the middle regions of society; and, possibly a new form of civilized Deism, recognizing the New Testament as no more than a philosophy of moral life, and, repudiating all worship, and doctrine, may become the American religion. God forbid! And yet we have already among us a recognized political community, which must soon be a Sovereign State, in which polygamy is an established principle; and the idolatry of China is in some degree incorporated with the new social life of California. Are these not formidable symptoms of recurrent heathenism? May they not suggest fears, in connection with prophecy, of a future conflict between the Gospel, and the powers of Darkness, of which our mysterious country is to be the theatre? We have spoken of popular religionism, as it must be, *if left to itself*. We hope in God, it will not be left to itself. We conclude that its very best tendency is to reduce us to the condition of Protestant Germany.

The next, and at first sight, the antagonist element, of our future religious condition, is Popery. We believe its antagonism to be only apparent; for it exists only as another form of enthusiasm; and operates as an ignorant, and intolerant sect. Its advantages, and possible achievements, we wish to represent as they are, but we believe them greatly overestimated. It has made so much noise, of late, and taken so many new airs on itself, that it has excited much alarm, which, in a

national point of view, is gratuitous. It has increased upon us, by immigration; but, by the same process it has lost, to itself, a million of subjects. Its great disadvantage, at the outset, over and above that of its essential falsity, imposture, and absurdity, is the utter incompatibility of American institutions, habits, and feelings, with its whole spirit, and character. It is impossible to make genuine Americans its zealous members, or consistent subjects. Even the Americanized Irish wax fat and kick at the pastoral cuffs and cudgelings of their ghostly fathers. And yet it has power, and several great advantages over popular Protestantism. These advantages consist chiefly in its pliability, unscrupulousness, hypocrisy, and above all in its organization,

To consider these in a reversed order; it must be remarked that as, in this last particular, it meets the radical misery of disorganized Sectarianism, it will always give it battle with the advantages of disciplined troops, against militia. In fact, it will take many captives, by virtue of this element of strength. Many Protestants are becoming morbidly sensitive as to their disorders, and distractions, and as the subjects of a fanatical reaction, they are the natural prey of Jesuitism, and might be handcuffed and taken prisoners, on a much larger scale, if Romanism had but the means of extending its operations, sufficiently, in this direction. Then, as many nominal Churchmen are but popular religionists, using a prayer-book; and as some of our converts, are but refugees from Puritanism, who have entered the Church, on utterly false grounds, and under the impulse of their feelings, rather than by the sure conduct of the Church's voice and teaching, we must expect to surrender occasional victims from our own ranks. Popery will make many acquisitions, among a certain class of Americans, male and female. Persons of strong religious sentiment, excitable disposition, feeble imaginative turn of mind, or eccentric powers of judgment, and loose education—are utterly incapable of withstanding its attractions, and aggressions, especially when its apparent unity is presented as a conclusive note of verity, and urged against the divisions of Sectarianism, as the end of controversy. "*Dum vitant stulti vitia, in contraria currunt.*" We must not be surprised at such conversions; we must calculate for them, and consider them, like other forms of lunacy, as incidental to poor human nature. But the organic character of Popery gives it *mechanical* advantages as well as moral power. It can adopt a line of policy; marshal its forces; plan and execute a campaign; and retire to plot another, with astonishing rapidity, and success.

In this respect it is to popular religion, a most destructive foe ; and to us, Anglo-Catholics, it presents a superior kind of tactics, which we must learn not to despise, although, our real strength is, like that of the British at Waterloo, to peril nothing by manœuvre, but to stand firm, and wait our time. We occupy an impregnable position, and have only to trust God, and stand our ground.

When we speak of the advantage which it possesses in its *hypocrisy*, we recognize an instrumentality, which, of course, we abhor, and the exclusive possession of which, we are content to leave to Romanism. When truth contends with error it suffers greatly from its inability to fight in ambush, or under a visor. Romanism, however, can wear any mask, and display any flag. We now allude to the utterly false views which she authorizes, and teaches, as genuine Romanism, in order to "overthrow the faith of some." To one she proposes the theory of development, as the true ground of assent to her doctrine ; to another she asserts the theory of esoteric dogma, in the primitive Church ; and with a third she claims Antiquity as absolutely identical with Tridentinism. Openly, Popery is preached as mere Gallicanism ; privately it is enforced as Ultramontanism. To inquirers—every dogma of Pius IV, is smoothed down to the barest truism ; while their practical operation is palliated, denied, dispensed with, or, in any event, removed from the way. *Speaking lies, in hypocrisy!* The Romanists have this sort of tactics, to themselves. We know no other sect, whose teachers are habitually unwilling to avow their real doctrines. Millerites, Rappers, Mormons—even these may be sincere ; but we never yet met a Romish emissary, in America, who did not seem to lie upon principle.

By its *unscrupulousness*, however, we mean still another characteristic of its perfidy ; its willingness to adopt the basest artifice, and to descend to the most petty intrigue, to accomplish its ends. What is called *the nursing of the faith* is still a recognized engine of Romish warfare. The Jesuits are the sappers and miners to whom its operation is chiefly entrusted, and they are invisible, though their name is Legion. We shall have them among us, in every variety, from the grade of dancing-masters, up to that of professors of Puritan Colleges, and priests of the Anglo-American Church. Secret converts will also be left among Churchmen, to do us the more fatal injury. We may as well be on our guard against these machinations, and be ready to defend ourselves, as best we may, against snakes in the grass, for their subtlety is incredible, and their perseverance not less systematic. All is under-ground, till the

superstructure caves in. Let us take a glance at its operation. It can do no harm for your daughter, for example, to learn Italian of Signor *Vagabondo*, an interesting exile for his democratical principles, who, "for the sake of the music, merely," advises an occasional attendance at vespers, at St. Seraphina's, "where by the way, a charming young girl is to take the veil on Friday; the daughter of a wealthy Southern planter, who gives up a large estate, poor creature, and intends to endow her convent, and devote herself to washing negroes' feet, and other romantic charities!" In like manner, rich widows and young heiresses fall in with charming young Spaniards, through whom they obtain the honor of Cardinal Hairshirt's attendance upon their *soirees*, drest in scarlet breeches, and wearing the immense gold cross, which they venture to present him, to prove their profound sympathy with him, in "abhorring anything like bigotry." At the same time, several of their female friends are induced, by similar liberality, to accompany the Spaniard, whose moustaches are very captivating, to a course of lectures in the Church of the Holy Handkerchief, in the course of which Miss Parvenue, and her very vulgar Mamma, become satisfied that the Roman Catholics have been grossly abused and persecuted; while a maiden aunt is convinced that they neither believe in Purgatory, nor Hell itself, and have very little idea of the devil, or any other Calvinistic bugbear. The Spaniard further assures her, that she is perfectly right, and that youth naturally yearns for a religion of Madonnas and flower-pots, in which a little music and incense, on a Sunday morning, render the residue of the day and week, a wholesome spiritual exercise, if judiciously divided between balls, routs, and operas. In the eccentric and strong-minded family of Professor Grimes, the same Spaniard is known as Father Iago, a man of austere and mortified life, who faithfully warns his intellectual daughters (far from being beauties) that retirement from the world, and its vanities, with perpetual vigils and fastings, in connection with the Sisterhood of Charity, is their only path to Heaven. Their father is at the same time supplied with a copy of the *Mendacious Review*, in which the learned professors of a Lutheran Seminary, are gradually developing Tridentinism, on principles of pure reason, and by virtue of psychological necessities. In fact, from the girl in the kitchen who takes Miss to hear Mass, just to accommodate her sisters, and keep her out of the way, up to the Homœopathic doctor, who gives them doses and doctrine on the same infinitesimal principle, the family of Professor Grimes are provided for; and the secret

of their conversion is calculated to explode in the Puritan camp, just when a series of lectures, on Spiritual Rapping shall have convinced the enlightened inhabitants of Popkinton, that the "Harmonial Philosophy," affords the only tenable, and consistent stand-point, for free and unfettered Protestantism.

The *pliability* of Romanism, is the element on which it depends, in order to conceal its real hostility to the Constitution, and laws of our country, and all the habits of our people. *Factus sum Judæis tanquam Judæus, ut Judæos lucrarer*—this is its epistle, and gospel; but not without note and comment, in the Liguorian spirit of lying for the honor of the Virgin! Accordingly, we find Romanism in America cordially Democratic, and at the same time ardently in love with Austria, and Louis Napoleon. It blows hot, and it blows cold. It avows its intention to persecute, and loudly proclaims its admiration of our free and equal laws. It will have prayers in Latin only, and it will have them in English too. It will ridicule Methodism, and adopt camp-meetings and revivals. It will preach in gold and scarlet, and preach in shirt-sleeves; it will walk in purple and fine linen, and go about barefoot and filthy; it will neglect its own poor, and ostentatiously take care of the poor which others neglect; it will whine about its sufferings and losses, and bellow its successes; it will pretend poverty and paucity, and parade its numbers, and its riches; it will deprecate political action, and form a Popish party to hold the balance of power; it will claim our Constitution as its own work, and denounce Republicanism as an invention of the Devil; it will even assert its authorship of Magna Charta, and yet defend the infallibility of the Pope who denounced it as soon as it was framed. "The weapons of our warfare are not carnal," said St. Paul; but Popery reverses the principle, in all it says, or does, or contrives.

Such is the character of the most active, enterprising, and determined religious body among us; of the only one that boldly asserts its power and purpose of taking the whole land into possession, by storm; and of the only one that offers any formidable obstacle to the progress of genuine Catholicity in America. There is such a foundation of truth to its whole superstructure of falsehood, that it does us injury in two ways: for some, who accept the one, are imposed upon to admit the other; while many detecting the imposture of the latter, infer that the former is equally unscriptural and false. As we have admitted that Sectarianism accomplishes some good, however, so we are honestly of opinion, that as even a

corrupt religion is better than none at all, so Romanism answers a purpose, in restraining, for decency's sake, the violence and outrage which might otherwise be apprehended, from the sort of Christians with which it is filling our highways, and hedges. And who knows but another generation of American Papists may be sufficiently elevated and enlightened, to insist upon reform? There is, happily, a body of old-fashioned Roman Catholics among us, belonging to the refined and dignified school of Lingard and Eustace, or that of the Gallicans, who although shamefully maltreated in their own communion, are entitled to universal respect. It is not beyond the range of possibility, that the Papists are now filling up waste-places, and building Churches, into which the spirit of Reformation may enter in the next century; to the glory of God, and the final reunion of Catholic Christians.

Yet we are bound to face the less pleasing possibility of the triumph of Romanism, and of the surrender to its fatal embraces of the rich future of our Republic. We have indeed asserted its irreconcilable antagonism to all our institutions; but there can be no doubt that Romanism coolly calculates upon changing, and destroying them. To reduce us to the condition of Italy, Switzerland, or Ireland, would be the blessed consummation to which all its machinations tend. But are there any elements among us, upon which it can hope to work, to weaken the love of liberty, and to corrupt the attachment of our people to the political institutions of their ancestry? We must argue, again, from the past; and if we see faction growing strong in the Republic, while wealth and luxury are increasing, we may have reason to fear, that we are not absolutely beyond the danger of splitting upon the same rocks which have been fatal to Republics before. Now, there is one class of our people among whom we should not be surprised to see Romanism making headway. Our cities are beginning to swarm with the *nouveaux riches*—a vulgar, bloated *bourgeoisie*, who long to be aristocrats, and are the most fanatical pretenders to fashion, affecting whatever is foreign, and fantastical. Now these are the very material for Papists; and we are sure that numbers of such people are already distributed through society as decoy-ducks, though happily few of them are recognized in circles in which it is esteemed peculiarly desirable to move. These, however, will recommend Romanism as a convenient apology for being of no religion at all, and as furnishing a secure retreat from the society of old and less prosperous acquaintances; and such insinuations will be of no little weight with vulgar and purse-proud families, return-

ing from Europe with French airs and fashions, and more anxious to keep a coach, than a conscience.

To such persons Romanism would present many important considerations; it would make them somewhat *distingués* among a class who might not fully appreciate the immense attractions of their new furniture, and insipid way of talking; and then it would offer such a chance of foreign alliances with "Counts," and other great people, from Italy; besides opening to the hopeless maidenry of the family, a romantic poster for retreat into a nunnery, with a distant view of canonization, should the next generation be willing to exchange some of their superfluous wealth, for the honor of being nephews and nieces to St. Betsey de Boggs. Here then is a wide field for Popery in America; and among worldly, wealthy, infidels, whose wives and daughters must be something, after discarding Swedenborgianism, and other pitiable delusions, we should be far from surprised to find Romanism the fashionable thing, from Boston to Cincinnati, and so to San Francisco. Will it take any deeper hold, or spread any further? Let us again consult facts. In Europe, if there be any sincere Papists, they are to be found among the peasantry; the upper classes in Germany, Italy and France, though nominally Papists, are simply unbelievers. In Italy, they are forced to conform outwardly, but they abhor alike the Church, and the Gospel. In cities, this sentiment extends to the lower classes. Whether by force, or persuasion, Rome fails to impose herself upon intelligence, and reflection. When we come to men in masses, hereditary slavishness and rustic ignorance are its only dupes. So it is in free-thinking France; so it is in lock-jawed Naples. Such is the state of Romanism in Europe, and we can furnish the proof, from Romish witnesses, if any shall be so hardy as to contradict us. Now, if Romanism can do no better for herself, where she has every advantage and opportunity, in her favor, how can she succeed among us? We have no such thing as a peasantry; and even an imported peasantry soon rise to the rank of citizens, and "sovereign people." Our rural classes will be the very last to reduce themselves to the slavery of Rome, with its endless annoyances, and silly impositions. We shall not soon see among us the Romanism of La Vendée; and the only Popery that can ever be popular in our great cities is the Popery of Paris—the Popery of shows, fêtes and carnivals—the Popery not of superstition, but of Infidelity. Thus then, the apparent contrarities of Popery and popular Religionism, coincide in one result; both threaten the Republic with ultimate unbelief: and it depends upon the comparative force

of the former, and *vis inertiae* of the latter,—unless Truth shall be mercifully interposed between them—whether that unbelief shall be the sturdy, stubborn, and earnest infidelity of the German, or the frivolous, baptized infidelity of France.

Here it is then that our own dear Church comes into view, to decide the conflict, we humbly trust, in a more favorable issue, and to avert the painful omens, which at present, give us reasonable anxiety for the national faith and morals. Feeble as she is, and encompassed with enemies, yet by the grace of God, here she is; dear to our hearts, as the witness of the Apostolic Faith, and the only witness, that presents it to our countrymen, whole, and undefiled. We love her, for her simple, primitive Orthodoxy; and for her constancy in defending the Faith against the Papists, and the Sacraments against the Sects. Reverend and majestic—we glory in the steady consciousness of truth and worth, with which she bears the scoffs that assail her on either hand, knowing, that whatever Popery may boast of Antiquity, or Sectarianism of purity, hers is the genuine age and orthodoxy of Nicæa, while the pretenders date from Trent, or from Geneva. How harmlessly the fables that impose upon the superficial, affect her sublime composure! There is her Creed, and there her open Bible; she presents them both, as one having authority; and rebukes, as she alone can do, alike, the impious Rationalism that throws away the Testimony of the Church, and the spurious Catholicity that shrinks from the Law of the Scriptures.

How sweet the cherished hope that this pure Church of our Anglo-Saxon fathers, is destined, in spite of all opposition, to impress herself on the national mind and conscience, and to avert the possibility of our degenerating from our natural position among nations, as a larger and better England, into the sad counterpart of France or Germany! It was Nicene Christianity which originated the idea of constitutional freedom, and orderly liberty, among mankind; and which, by the relations it maintained between the clergy and the people, realized at once the democratic dream of human brotherhood, and the philosophical theory of subordination, and authority. How harmonious with our Constitution, and how admirably sanctifying and conservative of its noblest characteristics, would be the diffusion among us of that happy, free, and vital, yet orderly, and organic Christianity, which withstood the persecutions of three centuries, and gathered into one holy, spiritual kingdom, the divers kindreds, and peoples of Asia, Africa, and Europe. Shunning the alliance and patronage of the State, from which its first corruptions were bred, and which it

must never suffer to disfigure it again, such a Church would knit together our East and West, and North and South, and present to Christendom the genuine ideal of the Church of a Nation. A common Liturgy, in the common tongue, would bind together our whole people as one family, and give to the education of our children, in the ardent love of liberty, the moderating balance and conservative check, of those sublime morals, and that decorous civilization, with which the Religion of the Gospel can alone impress the souls and faculties of re-deemed men.

NOTE.

In order to spare our readers the disagreeable sight of rows of figures in the text, we collect here, the several calculations which have been used in the course of our remarks.

I.

Erroneous statement of the *London Quarterly*, as to the population of the United States:

Gross population, (1850,).....	23,000,000
Irish born,	3,000,000
Irish blood,.....	4,500,000
German, born and blood,.....	5,500,000
French, and other Celts,.....	3,000,000
African,	3,500,000
Anglo-Saxon,	3,500,000

II.

Correct estimate of the *New Englander*:

Gross population, (1850,).....	23,263,498
Anglo-Saxon,	15,000,000
African,	3,594,762
Irish,	2,269,000
German,	1,900,000
French,	499,736

III.

Results respecting Immigration, &c., *New Englander*:

Gross immigration, from 1790 to 1850,	2,759,329
Survivors, of these,	1,511,990
Gross immigrants, with issue, since 1790,	4,350,934
Survivors, of these,	3,103,095
Surviving issue of immigrants, not Anglo-Saxon, prior to 1790,.....	1,565,641

IV.

Papists in the United States according to *Roman*

<i>Catholic Almanac</i> , not,	2,000,000
Estimated loss by immigration, at least,.....	1,501,552

Or, according to estimate of *Robert Mullen*, a Romish Priest:

Roman Catholic emigrants from the year 1835 to 1844,	800,000
Roman Catholic emigrants from 1844 to 1852,	1,200,000

Roman Catholic emigrants from other countries,	250,000
American Roman Catholic population twelve years ago,	1,200,000
Increase by births since,	500,000
Number of Converts,	20,000

Numbers who ought to be Roman Catholics,	3,970,000
Number who are Roman Catholics,	1,980,000
Number lost to the Roman Catholic Church,	1,990,000
Say, in round numbers, two millions !	

V.

Comparative table, by the *Rev. Dr. Chapin*, of Glastenbury, Connecticut :

A. D.	Population U. S.	Time required for doubling in the same ratio of increase.	Clergy.	Time required for doubling in the same ratio of increase.
1790	3,929,328		190	
1800	5,309,758	28.4	210	9.5
1810	7,239,903	27.5	218	26.2
1820	9,638,166	31.0	331	19.0
1830	12,858,670	29.9	534	16.3
1840	17,063,353	30.5	1026	10.8
1850	23,263,498	27.5	1632	16.9
	Aver. of 60 y.	29.2	Av. 60 y.	16.4

VI.

Parishes of the Church, United States, America, according to the *Spirit of Missions* :

Maine,	11	Ohio,	82
New Hampshire,	13	Michigan,	34
Vermont,	37	Indiana,	25
Massachusetts,	63	Illinois,	30
Rhode Island,	26	Louisiana,	22
Connecticut,	117	Texas,	13
New York,	230	Mississippi,	20
Western New York, ..	119	Alabama,	30
New Jersey,	62	Florida,	10
Pennsylvania,	165	Missouri,	13
Delaware,	24	Wisconsin,	21
Maryland,	122	Iowa,	6
Virginia,	194	Arkansas,	5
North Carolina,	45	Minnesota,	3
South Carolina,	63	Indian Territories, ..	2
Georgia,	25	Oregon,	1
Tennessee,	19	California,	2
Kentucky,	24		
		Total,	1678.

ART. II.—THE RIGHT SOURCES OF MORAL AND POLITICAL KNOWLEDGE.

ONE of the earliest, and, we may add, one of the latest symptoms of intellectual life in man, is a disposition to enquire, What is Truth? The question was asked many hundred years ago by one who probably did not wish to learn, and therefore stayed not for an answer; and thoughtful men at all times have kept asking it, and that, too, with a real desire to learn; and the best and wisest men are precisely the ones that have asked it most, and stayed longest for an answer. And yet, though among the oldest of questions, it is still new; it remains for us to ask, and there is something compels us to ask it, just as much as if it had never been asked before: which shows both how hard it is to answer, and how men cannot rest till it be answered. For, indeed, however we may quarrel with Truth when she comes, and turn away our ear when she speaks, still there is a power within that tells us she is somehow the sovereign Good of our nature, the proper health and felicity, and strength of our being.

Common experience, however, teaches us that a logical answer to the question in hand is not to be had. Truth is a thing that can nowise be brought within the terms of any definition. Wherefore, though the question be one of the wisest for a man to ask himself, and spend his life in working out an answer to, there is, notwithstanding, little wisdom in one man's asking it of another, and still less in one's attempting to answer it for another. For if a man have not learned that the answer is to be worked out, not talked out, his first need is of understanding. And the only virtue of the question is in setting and keeping us in quest of a practical answer; which answer is indeed a noble aim, and can never be more than a noble aim, so long as we are where we can know but in part. Nor can we go far in this quest, nay, we can scarce get well started therein, without learning that they who have any truth cannot but know they have not much; whereas those who have none at all are apt to think they have a good deal. But what we are specially concerned to remember just now is, that real acquisition of truth always buildeth up, while ventilating the mind about it only bloweth up; and surely in our day so many hands are busy in this latter work, that ours may well be spared. Which is a further warning to

let alone the logical, and stick close to a practical answer of the question before us.

But there is a question close at hand which it is seldom impertinent or unwise for us to ask one another ;—a question wherein the force of precept and discourse is very great ; where the counsels and experience of all may yield help and strength to each ; and where there is something worse than folly in undertaking to get along alone. This question is, *What, Where, is the road that leads to Truth ? by what methods may Truth be found, by what tests known, by what measures valued ?* Others cannot tell us what Truth is ; but they can show us the way to it, and instruct us how and where to seek for it. And it is very considerable that the stronger and livelier our instincts of an object wherein standeth our good, the more they send us astray, unless we be thus taught from without how to shape our course and order our steps. This is especially true in the matter of religion : for the strength of our religious instincts appears in that they have nowhere left themselves unwitnessed ; men cannot but worship ; yet their worship has always run away from its proper object and manner, save where it has been supernaturally directed. So that, unless we be taught the right way, our instincts of truth and good do but draw us out of the way. It is not enough, then, that we work : our work must be well-ordered and fit, else it will carry us from or beside the end. It is true, men do from time to time arise, who, both in religion and in other things, reject all counsels and directions for the way as impediments, and think they can get along faster without them : and so, to be sure, they can ; faster out of the way ; for that must needs impede, which undertakes to guide : in all help there is something of hindrance, because we have to stop and learn how to use it ; and men who are confident of going right may well outstrip those who, deeming it better to walk wisely than rapidly, consider their ways, and take heed lest they go wrong. Wherein we may recognize the truth of the saying—“If men were not so soon good, they would not be so often evil ; if they were not so wise, they would not be so much deceived.”

From what hath been said, the reader may infer that we probably mean to speak somehow or somewhat, not about the substance and worth of knowledge, but about the proper methods, and tests, and measures thereof. A large field, indeed ! much too large to be useful in upon such an occasion as the present. Nevertheless, if the reader will bear with us awhile, we shall hope to mark off some patch or corner wherein we may work to some purpose.

Now the mind of man, when active, frames many theories, and keeps giving out a certain vapor commonly called opinion: in every community of but moderate intelligence, there is always more or less of unfixed, floating thought, to which whether there be any corresponding things, is doubtful, and remains to be seen. Now and then this nebulous matter of opinion grows consolidate and firm, works itself into laws, builds itself into institutions, whence proceed new forms of duty, new regulations of life, new powers and modes of action; and thus it comes to shape events, to mould character, and so writes itself in history. What was once mere vapor, as it were, of the brain, passes on into an agent, a cause, and settles into a living, operative, prolific principle, and so adds to the stock of knowledge. No one can well doubt that many thoughts have thus in process of time hardened into things; that there are many institutions now in being that were once mere opinions. Hence Milton justly says that "opinion is but knowledge in the making." Whatsoever of opinion does not thus take root in nature, and establish itself, and so become knowledge, or the matter of knowledge, of course passes away, and is forgotten.

The question, then, is, how is this floating thought to be verified and fixed? How is a given opinion to be tried and made manifest, whether it be of truth or not? Men are apt to be very fond of these children of the brain, to caress them, to hang over them, and to think them of the same stock and blood as the child that once shot up from Jupiter's head; and in the trial of their opinions, the case being their own, if themselves be judges, a favorable verdict is generally to be expected. For of course every man thinks his opinions to be true, else they would not be his opinions. Well, I reject his sentence, and think him partial, because the child is his; he resents my action, and thinks me prejudiced, because the child is not mine; some side with him, others with me; and one side grows zealous to instruct the world, the other to prevent the world's being cheated. For even so, in the fine old English of Hooker, "nature worketh in us all, a love to our own counsels. The contradiction of others is a fan to inflame that love. Our love, set on fire to maintain that which we have done, sharpeneth the wit to dispute, to argue, and by all means to reason for it." Where, then, is the tribunal whose authority all acknowledge, and in whose sentence all will acquiesce?

Again, to throw out the matter of personal authorship, or parentage, theories and opinions often seem to spring up

spontaneously ; the mind generates them of itself, spins them out of itself ; yet, if asked whence they are, answers that they were twisted out of the very substance of essential truth. And, sure enough, they gratify, perhaps satisfy, the mind ; it delights to contemplate them, to walk round them, to offer them the ceremonial of reverence, and the incense of rhetoric : and indeed, if speculation be a proper test of truth, then they are assuredly true. Notwithstanding, somehow no conclusion respecting them holds ; the settling of one difficulty begets another, and controversy grows, and there springs up an endless progeny of barking questions, which cease to interest as soon as they are answered.

Such, as the reader may be aware, was sometime the most approved method of knowledge in many of its forms and varieties : men turned away from the quest of truth as written in the face of outward things, and preferred to "tumble up and down in their own reason and conceits." And this course gave the mind pleasure, not as building it up in the strengths of reason, or settling it in peace upon the solidities of truth, but as ministering perpetual agitations of thought, and theatrical wrestlings of wit. And the proper cure for all this, as the reader may also know, is, to bring our opinions and theories right straight to the bar of things, the tribunal of facts ; to seek always and everywhere for truth as it is in operation, not as it is in speculation ; or, which is the same, to accept things as true, not because they gratify the mind, but as they can be put to work, and made to do something.

We have been used to hearing it said that "knowledge is power ;" and very likely we may have come to understand that maxim of Lord Bacon's, in quite another sense than he mainly contemplated. For, in the superb temple of thought reared by that wonderful man, the scope of this maxim is not so much that knowledge is the source of power, as that power is the test of knowledge. That only is to be received as truth, which can be translated into power. For truth is all compact of operative virtue, and cleaveth to the very pith of things ; and if it enter the mind, it will naturally germinate into operation, and blossom out into effects. And for the gaining of real knowledge the mind must learn to interrogate itself, and invoke its inward oracles, from whence can come at best but a barren imitation of knowledge, and steadfastly interrogate those external workings of which truth is the life and law. And if the matter of our thoughts be drawn from thence, nature will readily acknowledge it as well known to her ; it will recombine freely with her elements, so that the

mind will come to have a control over her energies and operations; at first meekly submitting to things, and thereby at last conquering them, and harnessing them into its service.

And because this way of knowledge was to begin and for some time proceed by submission of mind to the order and measure of things as they are, therefore it is, perhaps, that men were so loth to come into it, and are still so prone to fly off from it. For man in the impotent pride of reason aspires to worship a truth of his own making, and to have a spring and fountain of knowledge in himself, in the plenitude of which he can overrule or outface all external sources; deeming his glory to consist in weaving a web of arguments and conclusions out of his innate stock, whereby he may force the mind's assent: whereas, indeed, such assent ought only to follow that which, drawing in and closing with nature, forces the concurrence of things; the mind thus arming itself with nature's laws by first obeying them, and training itself under and up to them, and so at last standing firm and strong, yet humble, in a knowledge that comes with a demonstration of power.

Moreover, this way of knowledge required men to begin by resigning their fancied freedom of mind, to the end that they might become free indeed. For if the mind work upon external matter, its faculties must need be tied to the conditions of that whereon it works: if it seek truth by intercourse with things, it is indeed protected from error and delusion, but then it is also restrained. Whereas, in working upon its own self-generated issues, it has no restraints, and can order all things after a way of its own. For where there is nothing to be seen, there is of course nothing to limit or bound the vision: the sight never seems so free and far-reaching, as when it is without an object; and therefore it is that men, when bending their eyes on vacancy, are so apt to fancy themselves gazing into the abysses of the infinite. Or, to vary the figure, if men build upon the ground of facts, their work is all circumscribed to the scope and the shape of its basis; but in building upon nothing all these circumscriptions are at once got rid of; there is nothing to hinder their framing the structure, precisely as they think it ought to be.

From all which we may perhaps gather how apt the mind is, when undisciplined to the order, and unfurnished from the storehouse of things, to be most gratified with that which fosters the conceit of its native liberty and sufficiency. Whereas, on the other hand, truth has first to be received, and for some time observed, as law, before the mind can grow

up into the knowledge and love of it as truth. And we may often see men puffed up by inoperative notions into enormous talkers and reasoners, who would be quickly nonplussed and taken down, should they undertake to harness their notions in with things, and set them at work; since this would at once prove them to be good for nothing beyond the mind that hatched and bred them.

So much for Lord Bacon's maxim, "knowledge is power;" its meaning being, that efficiency in doing is the only competent pledge of excellency of being; that whatsoever is not convertible into power, should be ruled out of the domain of knowledge into the limbo of opinion and fancy; a pretty bauble, perchance, for children, but no fit companion for men, whose honor is, to dwell in the strengths of reason, whose satisfaction of mind stands in a real good suitably applied. And in the spirit of this maxim as thus explained, that great Lawgiver of science and Liberator of the human mind often urges against the Schoolmen, that "they sought for truth in their own little, narrow world, not in the great and common world." His complaint is, that "as in the inquiry of divine truth, their pride inclined to leave the oracle of God's Word, and vanish in the mixture of their own inventions; so in the inquisition of nature they ever left the oracle of God's Works, and adored the deceiving and deformed images which the unequal mirror of their own minds did represent unto them." That is, they refused to turn their faculties outwards upon surrounding objects and materials, and preferred to remain shut up in the little cell of their own thoughts, and kept diving into themselves, and pumping their spirits for a knowledge of things. And the result was, not a fund of solid and durable matter, but little else than an infinite agitation of wit: there is no abiding fruit of their labors, none of the substantive and operative knowledge which has since grown from the ingatherings of observation and experience, but a continual flux of airy and ineffective notions, and "thoughts with things at strife." In short, their work came to nothing, because they still kept spinning from themselves the spider-web of theory and speculation, instead of building up a firm and stable body of science out of the facts and objects and processes that lay about them.

Of course this ransacking their own spirits for knowledge was a fruitful source of self-delusion. Without any external test and measure of truth, accepting for right and good whatsoever gratified their minds, they had no protection against the subtleties and juggleries of self-love. Hence they were

always getting tangled, and tied up in the spinnings of their own brain. Because they were treading upon nothing, they still fancied they were soaring; because they were not in contact with the solidities and realities of earth, they thought they were rising above them, and bathing in the pure streams of celestial verity. Stratagems, manœuvres, and skirmishings of logic, these they conceived to be the sinews of knowledge, the forms and motions of reason, the figures of truth: and they often went to war with mere wind-mills of the mind, mistaking them for armed and threatening giants. Thus they were ever bewitched and enthralled with self-generated spells and illusions, which, however, would have been broken and dissolved at once, if brought to the test of stubborn facts: indeed, any attempt to give them a foothold or roothold in the solid ground of nature would have manifested their unreality, and that they were but bubbles of the brain.

Such is the folly of men's trying to excogitate and evolve the science of things from themselves, instead of going to nature, and sitting at her feet, and shaping their reasonings to her works, and compelling their minds into a recognition and reception of her laws. It need hardly be said, that the taking such a course is to be of those who are described as "ever learning, and never able to come to the knowledge of the truth," and who, forasmuch as they never come to this, therefore never see cause to unknit or relax the nerves of self-confidence.

But, wherefore, are these things spoken now? Are they not as a thrice-told tale? Does not everybody acknowledge them, and act upon them? Was not the Schoolmen's method of science exploded and done for long ago? And does any one now think of coming at the truth of things otherwise than by the light of observation and experience? And have not the use and application of these powers filled the world with so many trophies and triumphs, and so tamed and tied the energies of nature to the mind and hand of man, as to put it out of question for the old barren and unworking method ever to be resumed? Such are some of the queries which we have all along contemplated, as not unlikely to start up in the reader's thoughts; and therefore we hinted at setting off some nook where the soil may yet be turned with chance of profit.

In the natural sciences, those which concern the elements and operations of material nature, it is very true that right arts of investigation are now too firmly rooted in use to be shaken down, and better known than to need insisting upon.

Great indeed must be the revolution of thought, the mental undoing, before men can again fall to groping in the narrow cells and cavities of their own understanding for such matters as the structure of the solar system, the laws of light, or the virtues of plants. Touching these things, and such as these, man has fully learned not to seek for knowledge in himself; and it is scarce worth the while to tell men how to go right here, since they could not well go wrong if they would. And because men cannot well go wrong in these things, therefore, perhaps, they are the more likely to do so in some others. For as man, if he forsake the Fountain of living waters, yet cannot forsake his thirst, and so goes to hewing out broken cisterns for himself; so in turning away from a given object or exercise of pride, ten chances to one he carries his pride along with him. To forsake old idols is not enough: unless we also forsake our idolatry, we shall be apt to find or make new idols, and to worship them all the more vehemently, forasmuch as they are new. And so, perchance, it hath happened or may happen here. One form of error and mental vice has indeed been cut off, but the root and principle thereof still remain: the old seed of evil, in virtue of which man has ever aspired to be a law and a truth unto himself, is yet in his being; and that its growth in one direction has been stopped, rather augments than otherwise the likelihood of its sprouting forth in another.

The special aim, then, of this article is, to insist on the same methods and tests and measures of truth in the department of moral action and investigation; in all questions concerning the principles of social, civil, and political order and reason; in whatsoever touches the functions of the citizen and the state; in a word, the whole broad, deep, rich complexity of spiritual elements, whereby men are knit together in a common life. As in the former case, so here we would say with the utmost emphasis, let your motto be, truth as it is in operation, not as it is in speculation: settle with yourselves once for all, that nothing is to be received for true as it gratifies the mind, or meets the demands of logic, or seems to flow from some admitted principle, or is apt stuff for popular harangues and agitations of thought; but simply as it hath been put to work, and made to do something; thus showing that it is owned by nature, is of her privy council, and has its root in the very life of things.

And we submit that it seems a little questionable, whether between this and the other departments of thought a sort of compensation have not in some measure taken place; the

right grounds and methods being, perhaps, the more forsaken here, forasmuch as they are followed there. For it would be considered that as the Schoolmen went into themselves, and kept beating and squeezing their own spirits for the science of natural things, and so were still tossing on the waves of uncertain speculation, each man having his several system, and every system being subject to continual change, as not having substance and weight enough to lie still; so in questions of virtue, duty, right, the doctrine and practice now are, for men overmuch to invoke their own hearts, and listen to the dictates of an inward sense, and trust in what they call, and no doubt think the voice of God speaking within them: nor did the former come out more ignorant of nature, than the latter do or will of the subjects in hand. For, if we bethink ourselves soberly, this process of beating to and fro in the halls of the understanding can as little help us to the treasures of social, civil, moral, and religious wisdom, as to the reason and working of material things. That the mind has certain powers of moral intuition, probably need not be greatly scrupled; but surely we must not forget the application here of what was said before, that if a man have any truth, he cannot but know he has not much.

To appeal from the experimental to the intuitive faculties, is indeed a great saving of labor; it offers a short cut to the golden treasures of wisdom, and generates at once an assurance of being right, so that nothing remains but to go ahead, and thus shoots right above and beyond the snail-paced counsels of experience; and, on the whole, it is a grand, a very grand thing: only it has the slight fault of assuming the reason of the individual to be better than the collective reason of mankind. Concerning which point, it may not be amiss to quote the language of Burke: "Man," says he, "is a most unwise and most wise being. The individual is foolish; the multitude is foolish for the moment, when they act without deliberation: but the species is wise; and, when time is given to it, as a species it almost always acts right." A position which we like all the better, for that it is at the same time both truly democratic and thoroughly conservative.

Now that such an appeal is in secret course, may be ordinarily taken for granted, when men get to propounding their own collections and conclusions as the sure voice of universal, unchangeable justice and right. Hitherto the best and wisest men could scarce order aright the little kingdom of their own mind: which being a thing so hard to do, and so seldom done, we may well reluct to trust a great deal in one

who would be legislating for the universe. And if ever we catch ourselves disposed, however little, to undertake that office, let us pause upon the thought whether this be evidence of fitness, or of the reverse. For, indeed, such language is quite unknown to truth. For it is the property of truth to discover to us our own weaknesses and corruptions; to make us more distrustful of our reasonings; less tenacious of our opinions; more apt to reconsider, and to weigh, and to suspend our judgment, and meanwhile to act up to the light we have; and still to be wary, and still to be fearful, lest some subtle intrusion of self-love, some unwise preference of a given way because it is ours, should bias our conclusions; and perhaps our wisest course, after all, is, to take side against ourselves; to prefer such a way because it is not our own; and because men whom time hath approved to be wise and good, have traveled it with safety and success; and, what is more, have chosen it for the same reasons that now recommend it to us.

We are anticipating. What we should first have said respects the proper material and whereabouts of moral investigation; the matter out of which, and the basis upon which, our reasonings and conclusions in moral subjects should be built. Which is not obscurely hinted by the very nature of the method we have proposed. For to learn what is operative, and how, we must go where it has been in operation, and view it as at work. And that is to be received as true, and as known to nature, which has clothed itself in circumstances; which has wrought and organized itself into institutions; drawn and linked men together in commonwealths; knit and upheld societies in the unions of strength, and order, and peace. So that the teachings of reason here are to be gathered from the common experience, observation, and reflection of men, not by calling on our spirits to divine. In brief, history is our school, and human nature in its actual transpirations our teacher.

We have seen that for the knowledge of truth as it is in the material world, we have to go to the history of *nature*, to consult the order, amplitude, and variety of her works; and that our knowing can extend no further than as we observe and interpret her doing. In like manner, the principles of truth as it is in the moral world are to be sought for in the history of *time*, in the collective sense and reason of mankind, as appearing in what they have thought and done.

And a little well-aimed study in this quarter will bring us upon the doctrine of moral proportions. We shall learn that

here all truth, so far as we can reach, is relative, conditional, and restrained to particular measures and ends : that in the complexion of right and good, there are many parts all fitted to each other, and standing together in a certain harmony : that well-being dwells, so to speak, in a balance and equipoise of various principles, whereof that which is best if kept in its place and degree, may become worst if taken out of its place or pushed too far. For example, who does not know that what were good manners in a house of prayer, might be very ill manners in a house of feasting ; that to tell one's neighbor what is not true for the purpose of saving his life, is quite another thing than telling him an untruth, with a view to get his money ; that killing a man may be murder or charity, according to the circumstances wherein, and the purpose for which it is done. And so the rules (observe, we say *rules*, not *principles*) of virtue generally are variable, as having reference to times and occasions : rights are not the same in all, because rights grow out of duties, and duties vary according to places, persons, and capacities. If men get to placing their felicity, as they are too apt to do, exclusively in some one thing, they are almost sure to turn that very thing, however good in itself, into a curse ; because felicity is compounded of many things, and its best issues are often from a reconciliation of seeming opposites. For man's nature is highly composite, is made up of various capabilities, to which there are answering objects ; and all those capabilities must be fed and cherished together, else none will thrive, and bear its proper fruit. Thus "the web of our life is of a mingled yarn ;" our moral health lies in a harmony and consistency of divers elements and principles, whereof none must be overworked : freedom, for instance, is not a good, save in combination with other things, such as order, justice, honor, good faith ; nor do these combine well but in certain proportions : and the test of real wisdom is, that we do not so construe any one place of duty, or line of truth, or item of good, as to make it cancel or cross another.

All which, be it observed, is a very different thing, and demands far other powers, than to take some one admitted truth, and whip it out into all its possible consequences, and then fall to cursing such as have taken upon them to remember more of truth than has come under our special patronage. And, therefore, it is, that a man of one idea, one motive, and one end, never can understand the uses of circumspection, of having an eye out on every side ; and he gets ahead much faster than one who has many ideas, many motives, many

ends, to carry along together ; and the difference is, that the latter works in with things, the other—talks, and is a huge benefactor to the world, save in his action.

Again, take the strange controversy that has sprung up in our day, touching the right methods for the nursery. For it hath been stoutly urged, and a deal of pretty logic has been spun about it, that the true way to make children good is to indulge them, to treat them as friends and equals, and to use no discipline upon them, but such as addresses their understandings and affections—nothing but moral suasion—because their nature being pure and free, to ensure its going right, we have but to give it free course. If they do not come up well, it is because they are not suffered to *come up*, but are thwarted and disnatured by our endeavors to bring them up: if their tempers be awry, it is from the frettings and irksomeness of restraint: if they wish to do wrong, it is because we will not let them, not from any native crookedness. Surely, then, we need but show that we only love them, and care for nothing so much as their happiness; since, in that case, being happy with us, they will have no feeling towards us but love, and in the strength of this feeling will only care to make us happy by doing whatsoever we wish. Thus we come upon such a scheme of discipline as excludes restraint, and thinks to get on better without it; being to work by indulgence always, it of course makes a clean riddance of the puzzling question, *when* to indulge, and *when* to restrain. Is not this more rational than to mix two things which are ever at cross-purposes, the one still undoing what the other does; so that between them both, nature is whirled into disorder, and set at strife with itself?

Here the mistake lies in taking up and detaching one principle, that of love, which is, indeed, strong for good when duly tempered with others, yet has no strength but for evil when made exclusive. The thing works well in speculation, because in speculation it can easily forget those other things with which it has to interwork the moment it goes into operation. The theory supposes children to be moral agents, which is very true; and that therefore none but moral forces need be used for setting and keeping them right, which is very false; for children are material as well as moral agents; and the very question is how to use material forces in such a way as to produce certain moral effects. Besides, in truth, children are not to be made happy even, but by being taught that we care for something else besides and above their happiness. And to make them love us, we must show, not merely that

we love them, but that we love them wisely ; which implies that we love something else more than them.

All which will probably bring us back upon experienced arts and methods of discipline, teaching us, therewithal, to fall in with things as they are. And here we may chance to learn the true state of the case to be something thus : That children are often willful and obstinate, will struggle against our authority, and fret and chafe at our commands, and try to drive us from our rule, and set themselves over us : yet if we let them have their own way, they will despise and reproach us for doing so ; and if while in disobedience they chance to hurt themselves or us, like Milton's Eve they will blame us for not controlling them ; in short, they will not let us govern them, if they can help it ; yet they will neither respect us, nor be content with themselves, unless we govern them : whereas, if we bear a vigorous and resolute hand, and break their stubbornness, and chastise them into submission, they may indeed stand out, and take it hard, and perhaps think ill of us at the time, and be tetchy and sulky awhile ; yet when the fit is over they will love and honor us the more for our loving severities and violences towards them, and not long after will come to us with a gentle, bashful smile, made up of grief, affection, and shame, and will beg a kiss of reconciliation, and become sweet, and happy, and cheerful, obedient to us, and at peace with themselves—self-satisfied, because subdued to another.

From the foregoing remarks it may well appear, that in subjects of this nature, it is not given to man to grasp the terms of absolute and universal truth. Everything, as we have said, is relative, conditional, and circumscribed to such measures and forms as it may meet, and consist with other things. There is always a consideration to be had of more or less. Often the best conclusions we can frame, rely on but probable arguments ; often the judgment has to turn upon a gathering or separating and weighing of conflicting probabilities. For which cause, they that are most discerning and far-reaching, best know that few things are so clear as to warrant much boldness of assertion ; that nothing is here so certain, as that certainty is not attainable. And because they understand the grounds whereon they build, therefore they build cautiously, and are careful to have their confidence proportionable to the evidence. Even if sure in their principles, still they have the questions of how, and when, and how far always open in their thoughts ; and are apt to suspect a weakness in their foundations, whenever they catch a spirit of

imperiousness creeping into their minds. The truth is, in studying the modes and measures of things, they have learned to distrust themselves. So that the very seeking of knowledge by the method in question naturally generates modesty of thought and sobriety of temper. And if this quest of knowledge be mixed with action, and for the use and benefit of men, then a fear of doing hurt will ever go hand in hand, with the wish to do good; and the restraints of that fear will temper and moderate the promptings of this wish; and there will be no forgetting that the truest charity is that which opens two eyes to one hand; and that to have meant well is but a sorry excuse for having acted unwisely. But especially the pursuing of this method will generate and settle within us a habit of seeking for truth and law out of ourselves, instead of setting us upon the wicked and mischievous prerogative of doing what we think to be right, just as though our thinking were the rule and measure of right.

Such will naturally be the tone and habit of a mind which, in subjects of a moral cast, works upon matter, and is limited thereby, not on itself, where all limitations are at once got rid of; or, to repeat a sentence from Lord Bacon, which seeks for truth, "not in its own little narrow world, but in the great and common world." Here, it is plain, the actual exigencies of things all the while regulate the mind's action, conducting it to the golden mean wherein all right and justice and peace reside.

But suppose men were going to work the other way: might we not expect to hear them propounding and arguing, as though they seemed to themselves to have grasped the lines and measures of eternal and absolute truth? And talking of universal and essential justice, of doing right without regard to circumstances or consequences, to positive laws, and public compacts, and of carrying their principles right straight out? Which only means that they have drawn some one principle so near the eye, as not to be able to see how or where in nature it is met and qualified by others; that is, the thing is not absolutely true, as they affirm, but only relatively so; or, which comes to the same, "there are more things in heaven and earth, than are dreamed of in their philosophy." Where, then, but in themselves do men find that eternal and absolute right, which they are so fond of talking about, and in virtue of which they would override all the forms and fixtures of special local jurisdiction?

Seldom, indeed, do men claim directly the right to do just what, and as they have a mind to; though Dr. South tells of

a man "who said he had indeed read the Scriptures, and attended on the ordinances for a long time, but never could gain any true comfort, or quiet of mind, till he brought himself to this persuasion, that whatsoever he had a mind to do, was the will of God he should do." But ordinarily, when men are fully bent on having their own way, they try to persuade others, and probably do persuade themselves, that they have in their reason and conscience *a higher law* than any that claims to circumscribe their action. Thence grows up a system of moral teaching which fairly sets individual opinion above all public legislation. For this principle manifestly supposes that men are always to judge for themselves what that higher law is, and also whether that which they propound as law be really the voice of reason or of will, of conscience or of passion. Of course, on this scheme, men are to be bound by no enactments but those of their own minds; and, as this is a region of perpetual discovery, even their own enactings must still give way as soon and as fast as they shall find out something higher to enact.

Now, it is very considerable, that even though this appeal to an inward law be made for a good purpose, to accomplish a desirable end, nevertheless, the way itself is bad,—so bad indeed, that what cannot be done otherwise had better never be done at all. For it is at war not merely with this or that institution, but with the institutional principle itself, and strikes at the organic and constitutive law of society. For all society and social institutions proceed upon compacts: men cannot live together, except they first agree and settle upon some terms. And we hope it will not be questioned that the strongest law of our being is, that men must live together; a law written so deeply in our nature, that it everywhere executes itself, and gives executive force to all other laws. And perhaps it is only under the operation of this law of laws that men can grow to be rational and moral beings, and thus have an individual reason and conscience to appeal to. The question, then, is, whether the mind, in coming at such results, by such a way, give evidence of working upon matter or upon itself: is it brought there by the real exigencies of things, or only by the ideal exigencies of logic? So that men's hammering thus on the anvil of eternal truth and right, proves them so far strangers to the proportions of nature; that their conversation has been less with things than with their own thoughts.

What we would propose, then, in such cases is, that men be called upon to put their notions at work, to yoke them up into

practical operation, and thence derive a test of their validity. If what they know be knowledge indeed, let them translate it into power, and not merely make a noise with it: their alleged truth of thinking, let them project it into act, and work it through into truth of being, and not go about cudgeling people's ears with it. And as to the manner, we would suggest, for instance, that they undertake to borrow money with the understanding that they will pay it, provided it be right to do so, themselves being judges; or else, when the time of payment comes, they excuse themselves off on the ground that such provision was implied in the bargain. Or perhaps, it were still better to require that they lend money on these conditions, or allow them after they have lent it; and thus see how smoothly such logical pumpings from their inward wells of eternal truth will carry on the ordinary commerce of society. Moreover, let them proceed to knit domestic ties, to become husbands and fathers, on the same conditions: let a man propose, for instance, to bind the sacred knot of love after that fashion; to meet his beloved at the altar, and there swear to "love her, comfort her, honor and keep her, in sickness and in health," until, peradventure, growing wiser, he find that by the laws of eternal justice and right, she is not the woman he wants to live with. And when this doctrine of an inward law, that is to override all formal compacts and pledges, shall have taken root in the soil of nature, and borne the fruits of virtue and peace,—

"the fixed delights of house and home,
Friendships that will not break, and love that cannot roam,"

and thus won the assent of things; then will be time enough to think of giving it our assent. We thus instance in small things, because we can scarce afford to stake the well-being of society at large on the issue of so doubtful an experiment. Is not this that we propose a reasonable ordeal of so grave a position? In some such way perhaps men may be brought to comprehend, or at least apprehend, how this world is not a mere shop or lecture-room, for the drawing up and putting through of certain logical diagrams touching freedom and human rights, but a place for men to live in, and to live together in, and therefore to allow the terms upon which that common life must proceed.

However, lest we should overwork this particular point, which was taken up mainly as serving to illustrate the subject, we will leave it now. The question in hand is concerning the right method of moral knowledge. In further illustration

of which we may cite the strange mistakes sometimes made touching the principle of democracy. As matter in point, take the substance of a conversation that once passed in our hearing between a yankee and an intelligent good-natured foreigner. Respecting the parties themselves, suffice it to say, that the foreigner was a gentleman, and the yankee, no doubt, meant to be so. The former, reasoning of course on abstract grounds, gave out as his opinion, that democracy was essentially a form of diabolism, Satan himself being the first, and father of all democrats; and that in the strength of this his democracy, he claimed to be his own master, and refused to know any higher law than his own reason and conscience. "O no!" said the yankee; "a democrat is the very thing of all others, that Satan was not. It was not the public, but his private judgment that he followed: it was the principle of individualism, not of democracy, that he acted upon; than which no two things more radically diverse. Had he put the matter to vote, and stood by the issue, he had remained what, and where he was: in truth, he was so far from following the majority, that he only won a minority to follow him. Foreigners," continued he, "are apt to suppose, that in this country every man may do just as he has a mind to; whereas, in fact, every man has to do, within certain limits, just as the majority say; which is a very different thing. Satan a democrat! No indeed; he was the first creature who, going into himself for truth and law, made certain discoveries there which would not consist with the ancient order of heaven; and to make room for those, he thought it worth the while to overturn this." Whereupon the foreigner said, he gave it up: whatsoever Satan might be, it was clear he was not a democrat.

Here it was plain that this worthy person had been spinning an idea of democracy, out of his own thoughts. Had he but duly considered the principle as it is in operation, he would not have fallen into such an error; but in speculation one can easily make it out to be diabolism or anything else. Viewed in its living, actual, organic processes, as it has been harnessed up and put to work, nothing has ever been found more healthy, beneficent, and strong. And amongst us, men are often running into similar mistakes touching the principle of monarchy. For if we compare our State and that of England, as seen in their practical working, we may chance to find that after all the two differ not so much in the sources of public authority, as in the modes of collecting it. *For, in fact, monarchy is no less compatible with liberty there, than de-*

mocracy is with order here. Let us learn to consider things first, and frame our theories afterwards, if indeed we must frame them. Depend upon it, this course will render us more liberal, and not less upright.

If what hath been said be sound and just, perhaps it will yield some practical conclusions not unsuited to the times. One of which is, that the confident, positive, and peremptory tone, that is wont to be used in the handling of certain topics, is strong evidence of something wrong in the positions taken; and not only so, but, which is of far deeper consequence, that the takers thereof have fallen into the false method in question. It is no good sign, when men in treating of moral and practical matters deal overmuch in absolute and unconditional propositions, endeavoring withal to drive them through by logical and rhetorical violence. For it looks as if in their own conceit, they had mounted to the centre and springhead of truth, from whence they could survey, and deduce, and order the whole moral frame and constitution of the world; a height which they could scarce have reached but by seeking the reason and law of things in their own minds, not in the things themselves. And when men thus go within for the teachings of reason, they are very apt to mistake their passions for reason. And indeed, though of course they never think so, it is commonly an effort of passion to usurp the office of reason, that sends them to that source. For how should passion drive reason from her throne, but by pretending the sanctions of reason. At all events, there can be little doubt that this method loses them the natural and proper safeguards against such an usurpation. And it is a pregnant argument of the mistake in question, when men grow passionate, overweening, and hot in their thinking; impatient of opposition; and prone to criminate and curse all who are not of their opinion.

And in such cases, even if so be that men often change their opinions, still they manage to be infallible in every change; because, in truth, however they may pass out of this or that thought, they are not in the way to learn modesty of thought. Nay, they not unfrequently interpret this their levity of mind to be a growing to mental perfection, and a proceeding from truth to truth; thus becoming the more tenacious and confident in their opinions, the oftener they change them. And whereas they seldom have more than one idea at a time, for which cause they imagine it to be universal truth; with this their mind gets so captivated and filled, that whatsoever they look at or listen to seems to be speaking the

self-same thing; like the wolf in the fable, which, being put to learn to spell, whatsoever letters were told him, could never make anything out of them but *lamb*. Hooker cleaves the pin, when, speaking of a similar class of men in his time, he says,—“These fervent reprehenders of things established by public authority are always confident and bold-spirited men. But their confidence for the most part riseth from too much credit given to their own wits; for which cause they are seldom free from error.” And elsewhere he compares such men to the scholars of Pythagoras, who, being brought up in the speculative knowledge of numbers, “had their conceits therein so strong, that when they came to the contemplation of things natural, they imagined that in every particular thing they even beheld as it were with their eyes, how the elements of number gave essence and being to the works of nature: a thing in reason impossible; which notwithstanding, through their misfashioned preconceit, appeared unto them no less certain, than if nature had written it in the very foreheads of all the creatures of God.”

Again, the tone of thought and speech in question looks as though men were virtually assuming that truth is to prevail by forcing assent, not by forcing things. Their plan apparently being, to storm men's minds into concurrence; to succeed by logical and rhetorical tempests. They stand erect, and talk strong about the sure dictates of nature and reason, yet their course argues little confidence in nature and reason as speaking in other men. If their views be really drawn from thence, not from their individual conceits, why not be calm and strong in the faith that reason and nature will own them, welcome them, close in and combine with them? in which case they will work their way secretly and without noise. Surely nature and reason need not be stormed into a recognition of their own; whatsoever is of them needs but be planted quietly, and it will grow silently, but powerfully. Hence the maxim so often to be met with in one shape or another, “they that speak truest, make the least stir, and when they are at peace in the truth of the thing, they are pleased it is well, and so they leave it to prevail by its native strengths.” And it would be remembered withal, that such tempests of logic and rhetoric, even if they conquer men's understanding, seldom subdue it; so that as fast as the conquest advances, revolt springs up at its back, and thus the work is still to do.

A frequent result of the method under censure is the leading men to enact their opinions into laws of God. Erecting their own judgment into a court of final appeal, setting up a

sovereignty of ultimate reason within themselves, they are of course free to order all their rights and duties after a way of their own, and have always a power at hand that will grant them either absolution from whatsoever they dislike, or indulgence in whatsoever they choose. Which is much the same, in effect, as the old claim of the Spirit, in virtue whereof, men have often put themselves upon measures and courses which could not be justified otherwise, and which on the common grounds of reason and experience were clearly wrong; so that nothing short of a special command or revelation from Heaven, could warrant any man in taking them. This is the very essence of fanaticism, that terrible scourge which Providence sometimes lets loose upon man in punishment, as would seem, of his spiritual pride and self-will. And such a claim is in truth the natural and necessary resort of those who are bent on doing what they cannot make out to be right in any other way. Hence we read of certain religious fanatics of old, that "when they and their Bibles were alone together, what strange fantastical opinion, soever at any time entered into their heads, their use was to think the Spirit taught it them." And they were no doubt the more apt to father their opinions upon the Spirit, forasmuch as other sanctions were not to be had. For men do not often, and need not ever, allege an inward voice in behalf of that which has the supports of reason, and may be justified at the bar of things. For the authority of common reason and experience is enough in questions where their verdict is to be had; and therefore, when men plead the superior authority of their individual conscience, it is shrewd proof that the former will not serve their turn, and that they wish to escape from the obligations thence derived. And therefore it is, no doubt, that pleas of conscience, save where law and reason can be clearly shown, are so general a cause of distrust. Moreover, a man is apt to stand upon this special pleading of conscience for his views in proportion as these are peculiar to himself. Than which perhaps there is nothing more intensely wrong. For what is really from reason, commends itself to reason, that common attribute of man; and therefore, if a man's views be grounded in this, instead of urging them upon the strength of what is peculiar to himself, he will appeal to that which dwells equally in other men; or, if he allege that himself alone has reason, then his very plea becomes his indictment. Assuredly, the man who thus makes his own inward peculiar sense the test and measure of truth and right, is on the extreme verge of unreason. What is especially ours, as the result of our individual cast-

ings or perceptions, is at best to be held but as opinion; and to make it matter of conscience is the very original sin of thought, and involves, as it were, a forging of the Divine signature.

This virtual endowing of men's inner private sense, or reason, or whatever else it may be called, with the prerogatives of moral and practical sovereignty, must needs be a very operative and prolific principle. As one of its natural results, the reader may well have observed how apt it is to overthrow men's equilibrium of thought, causing them to be mere advocates where they ought to be, and mean to be moralists; their understandings getting so drawn into some one purpose, that things seem true or false only, as they make for or against this. A famous man, in whom, as often happens, large powers of mind seem predisposed to a certain fanaticism of innovation, once got to pelting an acquaintance of ours with arguments against the punishment of death. At last he gave out as his clincher, that society clearly had no right to take away what it could not give; that God alone was the giver of life, and therefore with Him alone, lay the prerogative of death. "Ah," said the other, "does society give us freedom?" "No, indeed," said he; "freedom is the gift of God." "Well, then," said the other, "what are you going to do with the murderers? for by your argument, society may as little imprison them as hang them."—Another noted person of the same school was once conversing in our hearing on the subject of whipping children. Against this his reason and moral sense were firmly set, and his strong hold was, that punishment in such cases is, to say the least, needless; for that all vice, whatsoever is justly punishable, is an offense against nature, and she is able to vindicate her own rights, to punish sins against herself, and will do so, if the matter be left to her. "True," said the respondent, "nature will do this, but how? why, simply by destroying the offenders; which is the very thing that artificial punishments aim to prevent. In the natural course of things, the sinner is drawn on from bad to worse: what is to-day an act of vice, to-morrow becomes a vicious habit, growing with his growth, and strengthening with his strength, till at last his being is torn to pieces with internal and self-generated disorder; and precisely what we want is to rescue him from the consequences with which nature, if he be left to her discipline, will not fail to overtake him."

Now, in these instances, because a given position would serve a present turn, and hold in a logical exigency, as a spider spins out of himself a thread that will hold him up, provi-

ded nothing else come in the way; therefore these men never stopped to think whether their arguments would stand with other positions which themselves would not deny. Both were strong men in their way, yet their reasoning was such as a child might overturn; for this, nothing but a little common sense was wanting. But the truth is, their minds were fascinated or eye-bitten; and we cite them merely as illustrating the very common result of aiming at a truth of theory, rather than the truth of things. Looking within they saw no blocks or brambles to hinder or trip their arguments; there all was clear, and their notions could have free course. How different it is, when one sets his mind to school in the world as it is, where he always has to temper, and qualify, and harmonize one thing with another!

In our day, one of the commonest effects of the method we are considering is, when men, by searching in the depths of their own spirits, find that to do right, as members of the race, they must cast off what claims to be their duty as members of a particular state. Of course everybody knows that the general principles of right and justice are made available to the ends and uses of human life, by being built into special forms, and orders, and settlements. Hence the various institutions and fixtures of the state, which are as it were the organs and sinews of the public life; the feet, hands, eyes, tongue, whereby justice talks with us, and through which are conveyed down to us the very notes of that Law whose "seat is the bosom of God, her voice, the harmony of the world."

Now, our argument has all along stood on the ground, that if men make any real discoveries, whether in the substance or in the application of justice, such discoveries will work in and coalesce with what is already known and established; and that their doing, or aptness to do this, is indeed the very test of their being founded in truth and nature. We thus have a course of improving *upon* the past, not of improving *away from* it. If the civil body be imperfect, or maimed in any of its parts or members, it is to be healed or perfected through those parts that are sound. Wherefore, if a man have found any new elements of truth, and wish to do good with them, so far from thinking those existing limbs and organs in the way, and therefore to be uprooted and overturned before he can begin,—so far from this, he will naturally embrace and cherish them as so much already done towards the end he has in view. But, especially, if his mind have been used to work upon the materials of history and experience, not upon itself, the habit thence formed of knowing truth as it is in operation will keep

him from any notions of such a truth as will not operate, till he have first made a new world for it to operate in. Taking for granted, that whatsoever is true can be put to work and made to do something, and that this is the only legitimate way of approving its truth, he will fall in with things as they are, and endeavor to rectify them: pursuing the methods of nature, which are slow, silent, and gradual, save in the work of destruction, he will try to insinuate his specifics so cunningly, that the subject shall scarce know what 'tis that makes him better; and, if amendment do not follow, he will rather doubt the wisdom of his prescriptions, than go to smashing up the patient, because the disease does not yield to his treatment.

Very different, most likely, will be the course of one who begins by drawing up from his own mind some scheme of absolute, essential justice and right. The truth of the thing he will not allow to stand in issue, to be judged by its practical working: that he assumes as already certain, and makes a point of conscience not to doubt it; and if the things that are do not forthwith own it, bow to it, and link in with it, especially if they clash with it, or turn their backs upon it, that is their fault, and they must be put out of the way. Thus he resolves in the outset not to respect, not to heed anything that thwarts or resists his hand. There is to be no trimming and fitting of his thought to the state of affairs, the specialities of the case, the thousand circumstances that will never receive law, except they be first allowed to give it: he proceeds at once to cut asunder the very sinews and veins and arteries, to crush up all that fine vascular network, through which the other seeks to operate and infuse his preparations. He not only thinks he stands, but is so sure, so very sure of it, that he will not even listen to the voice that bids him take heed lest he fall. If, which is apt to be the case, he put his scheme on the ground of philanthropy, (for that is the hobby that every ambitious agitator now rides,) we shall hardly catch him consenting to do good, save in a way of his own, nor stooping to do any good at all, unless all that he would may be done at once. Nay, if things do not come over to him, and accept the precise form and measure of good which he offers, probably he will try to make them as bad as he can, thinking, forsooth, that the worse they are to-day, the better will be his chance to-morrow.

In all which it is evident enough that the man is proceeding upon his abstract ideas of eternal and absolute justice and right. And according to these, his proceeding may be correct: but the truth is, these ideas, however good to speculate with, are good

for nothing, nay, worse than nothing, to operate with. For, peradventure, you may observe that, having so large a scope, to work by lawful and innocent means, falls quite below his range: this is the concern of a creeping, unerected spirit: his plan is altogether heroic and divine; and the test of its divineness perchance is even this, that it transcend the acknowledged measures of innocence and law: whatsoever hurt it may do here and now, is nothing to him who sees the end. Besides, having a great principle to carry out, we may scarce expect him to stop for the little minutes and drops of beneficence; that he should turn aside to wipe this tear, or hush that sigh: for why should he spend his time in weaving a blanket to keep the cold off a poor shiverer at his door, when he is weaving a grand plan for blanketing all the poor shiverers a thousand miles off, or a hundred years hence?

Meanwhile, instead of undertaking to do, his province is to blow a trumpet, and call the people together, and tell the world what ought to be done: especially he must bring the State, or the Church, or both, over to his views, and make them his drudges, or else smash them up and toss them out of the way; so that upon the trumpet of benevolence he proceeds to discourse the anthems of sedition. And so he goes about reasoning or railing others into his opinions; his mind grows restless, feverish, spasmodic; he disputes fiercely, he tugs unceasingly to maintain and propagate his notions; those abstract ideas being as thorns in his side, and evermore filling him with glorious unrest. And whereas conscience is the mind of man, as it stands dressed in and for religion, therefore the authority of this must be urged in support of his opinions, and upon this he fathers whatsoever he is led either to do in furtherance of his cause, or to say in maintenance of his doings. In all which, truly, there is great pride, little knowledge, and less charity. Alas! it is not truth, but self, that the man is trusting in, and working for, and wishing to have prevail; and therefore his work is without love, and his trust without peace: and he is therefore angry and impatient, and abusive and denunciatory, full of storm and fury and wrath, because he is moved, not by charity, but by self-will.

Thus much we thought it might not be amiss to lay before our readers, on the subject of Operation, as the Test and Measure of Moral Truth. If by this time it be not manifest that there is something in it, of little use will it be to drive the thing any further. And in the illustrations used, we must beg not to be understood as casting censure or reproach on any man or class of men, but simply as aiming to draw whole-

some warnings and reproofs of instruction for ourselves. We refer the rather to faults that are around and near us, to the end that we may have stronger motives to think, and fear, and take good care, lest similar faults be in us. For indeed there is in some men always, and in most men sometimes, a strong tendency to the fanaticism well described by Gibbon, as a "mistaking the giddiness of the head for the illumination of the Spirit."⁵ Not to have caught ourselves thus minded at some time or other, goes far to infer that we have never been minded otherwise. The practice of diving into ourselves, and invoking our spirits to divine in questions of moral and religious truth, is an old disease of human nature: it has been leading men astray from the paths of wisdom and peace, ever since that malignant whispering in Eden, which put man upon opening an independent spring and fountain of knowledge in his own reason, instead of letting his thoughts rest on the simple commandments of God. And in arraigning this method as we have done, we seem to ourselves to have suggested something of an excuse for those whom we have referred to as exemplifying its effects.

Finally, it will be readily seen that this which we have been proposing is no short, or cheap, or easy passage to the treasures of moral and practical wisdom. The field of study, which is the field of operation, is very large, being of no less a compass than the whole history of man. Yet the difficulty of the work lies not so much in the largeness of the field as in the continual temptations we have to leave it, and yet imprisoned in some transcendental notions of our own, mistaking them for the well-grounded conclusions of right reason. And often our best safeguards against seeking for truth and law within ourselves are those institutional embodiments of the State and the Church, in which are concentrated the experience and reflection of ages, and which invite our reason into noble exercise, by setting firm bars and bolts upon our passion and self-will. There is no telling how far the best of us might be spell-bound and enthralled by the vanity of collections and discoveries fetched from within, but for those external orders and restraints, which everywhere force upon us the issues of a Legislation to which we are subject; their necessity being most especially approved in that, with all this preparation of strong limbs and organs, the vitalities of truth and good still gain from us but a grudging submission, and a reserved and limited recognition. For the infirmities of our nature, ever working most where we perceive them least, still cause us to hug the notion, that it is a great blessing to be allowed to have

our own way, to think, speak, and do, just as our inward promptings move ; whereas, in truth, there cannot be a greater calamity, save the unwisdom that puts us upon seeking or claiming such a privilege. And therefore it is that men of a chastened and sober spirit, and who, by much experience of their frailty, have grown to a true wiseheartedness, are so apt to supplicate for some outward control, as knowing that while it restrains, it also protects,—protects them from the worst of all their enemies, namely, themselves. And in holding fast, in love and loyalty, to the institutions of that controllment, as ordained and planted by the hands of Providence, man's feelings and faculties are naturally lifted into harmony and order : by renouncing himself he becomes much more than himself ; because in such a course of obedience, he arms and enrobes himself with the beauty and majesty of the law which he obeys.

ART. III.—POPERY AND THE TIMES.

1. *The Roman Republic of 1849, &c.* By THEODORE DWIGHT. New York.
2. *Mr. Gladstone's Two Letters to the Earl of Aberdeen.* New York, 1851.
3. *Pierce Connelly's Reasons for abjuring allegiance to the See of Rome.* Philadelphia, 1852.
4. *Report of the Trial, Achilli vs. Newman.* New York, 1852.
5. *Brownson's Quarterly Review.* Boston, January and July, 1852.

IN what we have to say on the subject, now to be discussed, we distinctly disavow every feeling of prejudice. We have lived too long not to know, that zeal does not always contend for truth, and that error is not always combatted with righteous weapons. Even Popery, is, at the present day opposed, we do not say virulently, but blindly. Furious invectives are hurled against a system, about which, men seem to know really nothing. And Popery itself asks, and need ask, no stronger hold on the popular mind, than it is sure to find, in the sympathies which have thus been trifled with. The instincts of the heart of a people, will not bear to be too often betrayed.

Neither do we forget the popular arguments with which Rome is wont to urge her claims. She has the *prestige* of a thousand years, on which she claims to stand; during which, almost all, that was humanizing and ennobling in Christianity, caught its inspiration from, and laid its tribute upon her altars. Art, Science, Literature, Humanity, Human Progress, Civilization, Christian Philanthropy, all that dignifies human nature, and blesses the world, were allied, by the closest ties, to that Church, of which now we are compelled to speak in tones of remonstrance and alarm. To deny, for instance, that during the thousand years previous to the Reformation, the Church wrought powerfully and effectually for man, and for humanity, would be, to belie all history, and to cast a stigma, not less on our common Christianity, than on its Great Head. But then, we should not forget to draw the

dividing line, between the corruptions of Christianity, and Christianity itself; between errors and evils existing at large, existing, however, hitherto, only as incidents, though monstrous in their proportions; and these same evils, incorporated, sanctioned, legitimated, by the Church herself. It was when Rome at the Trentine Council, set her seal to these evils; when, by a terrible policy, she became responsible for these accretions of ages, and committed herself to certain doctrines and measures, in order to check the progress of a Reformation, which was intrenching itself in the heart of all Northern Europe, then it was, that she tied a mill-stone around her own neck, and rendered her own prospects, as we fear, hopeless. Her only escape is by disowning that Council altogether. And, to being a General Council, it cannot, on Catholic principles, urge an argument of a feather's weight.

There is still another concession, which it is proper to make. The distinction must be carefully observed, between the Romish system in itself, its policy, its dogmatic, authoritative decisions, its Canons and Decrees on the one hand, and its popular teachings on the other. The one, may be better, or worse, than the other. Rome, has her *esoteric*, and her *exoteric*, policy and doctrines. One thing for the initiated, and quite another thing for the uninitiated. One thing, at Rome, in the Secret Chambers of the Inquisition; and another thing before the people, and even with the Priests. Now, notwithstanding all that is corrupt in this system, we freely admit that there have been raised up within the Church of Rome, bright and even eminent examples of Christian piety. We do not deny, that, among the multitudes who now throng her Churches, and whom she has learned to bind to herself with an iron chain, many sincerely trust and obey, even a corrupt Gospel, to their soul's salvation. And, a diadem of unearthly beauty encircles the names of such men as Kempis, and Pascal, and Massillon, and Fenelon, and Chevereux, which time will never eclipse. In speaking, therefore, as we are now to do, of the Church of Rome, in drawing aside the curtain from the *esoteric*, and to which our attention will be directed, we do not forget the popular arguments, usually urged in extenuation and reply.

It is not our purpose, in this discussion, to charge upon Popery, all of her most grievous doctrinal corruptions. As Theologians, and as Christian Scholars, these are not to be for a moment forgotten. They are deep, wide-spread, and—we speak cautiously—if any can be, are perilous, if not absolutely fatal to the soul. How men, nurtured in our Church,

can reconcile themselves to the gross Idolatries, which that Church deliberately sanctions; or, to her pretended sacrifice of the Mass, which she teaches, "is really propitiatory," and "the same as that which Christ then offered on the Cross,"* passes our comprehension. Next to these, in shocking perversion, are her doctrines of Justification, and Baptism—those two modern stepping stones to Rome. Then, comes the list of her practical corruptions; less awful in their nature, but scarcely less dangerous in their tendency; as her depriving the people of one-half of one Sacrament, and her multiplication of Sacraments; the tyranny, and pollution, and espionage, of the Confessional; her virtual hiding from the people of the Word of God; her Worship in an unknown tongue; her enforced Celibacy of the Clergy; her shameless traffic in Indulgences; her robbing the Episcopate of that power with which Christ clothed it. These are the more glaring vices of the system, to which, by her pretended infallibility, she is fatally committed, and which render all prospect of union with her hopeless.

Nor is it without interest, to see to what different shifts and turns her apologists are driven, to get along with these comparatively modern monstrosities. Mr. Newman, despairing of the Fathers, resorts to the infidel doctrine of Development. Orestes A. Brownson adopts the more summary, and much more convenient theory, of Authority. Brownson is quick at detecting the folly of Newman; and he shows up the bungling absurdities of the whole New-man School, with evident zest. "They are," says he, "neither fish, nor flesh, nor yet good red herring. They are nice men, but shockingly bad logicians." And again: "These [developmentists,] not accepting the authority of the Church, cannot, without such theory, get over the difficulties presented to their minds by the Fathers, nor can we without it, satisfactorily explain those difficulties to them." Of course, such a concession as this about the Fathers—and it is a rich one—by a man who has carefully measured every inch of his ground, is a good set off against the oracular authority of Dr. Nevin; whose head has evidently been turned by his second-hand reading of the Fathers, or by something else worse.

But we shall leave this matter, with Messrs. Newman, Brownson, and Nevin, to be settled among themselves; commending the theme, however, to "Punch," as offering a graphic illustration of the unanimity, certainty, and freedom

* Council of Trent. Sess. xxii, Ch. 2.

from all doubt, with which Rome tranquilizes the minds of her new converts. And when these men shall have ceased to be directly at loggerheads with each other here, not, be it remembered, as to the arguments themselves, but as to a question which lies back of all other questions, where the arguments are to be found,—we say, when these converts to a “universal certainty,” have come to a conclusion here, and can tell us, not *what*, but *where*, the arguments for Romanism are, then we beg to be advised, as we may have some questions to propound. As to Brownson, we confess to a sort of liking toward him, much as we abhor his principles. There is a sort of heroism in a man’s marching on fearlessly to the legitimate result of his own reasonings, which hath at least the air of virtue; and then, too, it is in such delightful contrast with the slack-rope, somerset policy, in which most of his school are such adepts! And, when Mr. Brownson has made it all right with Mr. Newman, about the doctrine of “Development” and with Dr. Nevin, about “the Fathers;” perhaps he will find time for a chat on his favorite topic, “Mediaevalism,” with Dr. Hirscher—a man by the way of profound learning, free from the rant of babbling neophytes, and who has been in the Romish Communion, and studying its character, more scores of years, than Brownson has changed his own religious opinions. But these are only incidental matters.

Popery, at the present day, is making other pretensions; pretensions, to be viewed, not in the aspect of Christian doctrine, nor in their bearing upon the Church of Christ; pretensions, affecting the civil and political condition of every citizen of these United States; pretensions, bearing upon the cause of civil and religious liberty; pretensions, having to do with the domestic purity and happiness, the good order, peace, and tranquillity of Society. With that same easy pliancy, which sang pæans over the birth of the French Republic in 1848, and now, fawns and cringes like a slave at the feet of the despot who has trampled beneath his feet, the sacredness of his oath, and the liberties of France—with that same pliancy, the Church of Rome finds in this Republic the spirit of civil and religious liberty inspiring the heart of the American people; and she is now sparing no efforts, to rivet upon the popular mind the impression, that Popery is the special Guardian of Civil and Religious Liberty. This, of course, is a bold game for her to play; and what is more, judging from the tone of the public press, she is playing it pretty successfully.

Now, we are prepared to show, by evidence unanswerable

and irresistible, that Popery is, ever has been, and ever must be, the inveterate foe to human rights ; that she is an irreconcilable and destructive enemy of that liberty which, as Americans, is our dearly-bought birthright. We shall, of course, fail to convince those truckling place-men who have "axes to grind," and are willing to pay largely for the grinding. Neither do we write for those silly souls, who shut their eyes, and open their mouths, to the specious declamation of such men as Archbishop Hughes, in his "Catholic Chapter in the History of the United States." And we have to contend too with the popular impression, that Popery, in the United States, is a different thing altogether from Popery in Italy, Spain, and Austria; and that there is no danger to be apprehended from it in a land the very soil of which, has been saturated with the blood of freemen. If Popery is thus to be transformed in character, here, it will not be without a boldness of discussion, a fearlessness of position, of which, as yet we see but too few signs.

We do not deny that there have been phases of Popery, of a mild and tolerant character. In France, and in Great Britain, there have been leading families in the Romish Communion, who have had no sympathy with ultra-montane notions ; statesmen, whose hearts have responded and now respond to the just claims of humanity. At periods too, in the history of Papal Europe, the great mass of the people, with their civil rulers, have risen in the majesty of their might, against the invasion of their rights ; and have again and again, banished by force the minions of Popish despotism from their realms. England, France, even Portugal, Sicily, and Spain, with a perfect storm of indignant rage, drove those tools of tyranny, the Jesuits, from their dominions. And yet these creatures have always managed to creep back again with the opportunity, and not at all improved in temper. But Popery, as a system, itself being its own interpreter, and the asserter of its own claims, is, necessarily and of its own nature, the undying enemy of human rights. And, what is more, this despotic, absolute spirit, this insatiate lust after Supreme power, is now in the ascendancy ; and is more and more becoming in our day, the ruling, controlling spirit of Popery. So far, from yielding to the spirit of the age, it is rallying every energy, to fasten hopelessly upon its victims the chains of bondage ; and to crush every aspiration after popular liberty. Such, is its history in Italy, under the irresolute and pitiable Pius IX. Such, is its history in France ; where every step in restoring Absolutism, has been taken at the beck and by the aid of

Priests and Jesuits. And such is the spirit of Popery in Ireland and England, as seen in the insane howlings of the Priests, mortified at the wreck of their ruined hopes, in the unexpected outburst of a Protestant feeling, on which they had not at all calculated.

Nor, is this an accidental feature of Popery. The great ineradicable difficulty of the system is, that *Popery is essentially a political and an aggressive institution*. The Pope claims, by divine right, to bear the two swords, civil and ecclesiastical. The people have no rights, Princes, Kings, Emperors, Presidents, Governors have no rights, except from the Pope; and then only for the promotion of Popish ends. Thus, Mr. Brownson, the ablest and honestest expositor of Popery in the United States, says:

"The civil authority, therefore, must either yield to the spiritual, and use its power to further the ends proposed by the spiritual authority, or else the two authorities must come into conflict with each other; for, the spiritual authority cannot yield to the civil, without ceasing to be spiritual."

"The first duty of every civil government, is to protect the Church, and maintain the freedom of religion—of religion, we say, not of heresy and infidelity, which, as far as we could ever learn, have not, and never had, and never can have, any rights; being, as they undeniably are, contrary to the law of God."

"We try all princes, and secular powers, by their relations to the spiritual order; and care not a fig for any of them, any farther than they serve it. The Church is all and in all to us; and she is to us, only through the Sovereign Pontiff. Our Lord founded his Church on Peter; and we are submissive to her, only as we are submissive to Peter, in the person of his successors. The Sovereign Pontiff is, under God, the fountain of all the authority we respect on earth. * * * Oh, let us away with our cold, half-heretical reserve; away with our ungenerous distrust; and let our hearts gush forth in warm and pure love to the Vicegerent of God on Earth; and never, for one moment, suffer a mere secular Prince to weigh in the balance with him."

"Our own country, losing its constitutional character, advances as surely, and far more rapidly, as the representative of demagogical absolutism; and where, if not in Austria, is, under God, the hope of the Christian freeman?"

"Disguise it, as you will, all who are not Catholics, are heathens; and all who are not heathens, are Catholics. Heresy and infidelity, may assume a thousand shapes, but always, at bottom, are they heathenism and nothing else. Catholicity asserts the supremacy of the spiritual order; and allows the secular order to be sought, only in subordination, and subserviency to it."*

Such is American Popery, in this nineteenth century! Nobody can say, that this is not plain and outspoken. Nor are these the ravings of an eccentric madman. This very Number of the Review, from which we extract, bears the strong endorsement of twenty-five Romish Bishops, holding Sees on American soil. And crowds of Jesuits, breathing this same spirit, bound together by a strong, but indissoluble bond, whose pulsations are beating with one heart, and who

* Brownson's Review, Jan. 1852, pp. 15, 26, 28, 30, 34.

are laboring for one end, are planting themselves, everywhere throughout our country, educating our youth, and seeking to mould the character of our nascent institutions. The "oath of secrecy" taken by the Jesuits, is as follows:

"I do further declare, that I will help, assist, and advise, all or any, of his Holiness's agents, in any place where I shall be, in England, Scotland, Ireland, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, REGAL OR OTHERWISE."—See Archbp. Usher's Coll.

This, moreover is the spirit of the Romish Church, and is the teaching of her highest authorities. Thus, her Fourth Lateran Council issued, for the very purpose of slaughtering the Albigenses, the following Canon:

"We excommunicate and anathematize every heresy which exalteth itself against this holy orthodox and Catholic Faith which we have set forth above, condemning all heretics by whatsoever names they may be reckoned. . . . Let such persons, when condemned, be left to the secular powers, who may be present, or to their officers, to be punished in a fitting manner. . . . And let the secular powers, whatsoever offices they may hold, be induced, and admonished, and, if needed be, COMPELLED by ecclesiastical censure . . . that, to the utmost of their power, they will strive to exterminate from the lands under their jurisdiction, all heretics who shall be denounced by the Church. . . . But if any temporal lord being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound by the chain of excommunication, by the Metropolitan and the other co-provincial Bishops. And if he shall refuse to make satisfaction within a year, let this be signified to the SUPREME PONTIFF (or POPE,) that forthwith he may declare his vassals to be absolved from all their fidelity to him, and may expose his land to be occupied by Catholics, who, having exterminated the heretics, may without contradiction possess it, and preserve it in the purity of the Faith."*

Have those claims to depose princes, and absolve their subjects from allegiance, been abandoned to this day? Far enough from it. She has been compelled, partially to suspend the exercise of the power; she has never renounced it. The eighth and fourteenth Canons of the Council of Trent, on baptism, account all baptized persons to be subjects of the Church of Rome, to be compelled, whenever she has power, to submit to her jurisdiction.

Even within the present century, at the secularization of certain German Churches and Chapters in 1803, by the "Diet of Augsburg," we find Pope Pius VII, using the following language of complaint:

"To be sure we are fallen into such calamitous times, that it is not possible for the spouse of Jesus Christ to practice, nor even expedient for her to recall her holy maxims of just rigor against the enemies of the Faith; but, although she

* IV Lat. Coun. Canon iii, A. D. 1215.

cannot exercise her Right of deposing heretics from their principalities, and declaring them deprived of their property, yet can she for one moment allow that they should rob her of her property to aggrandize and enrich themselves? What an object of derision would she become to heretics, who, in mocking her grief, would say, that they had found out a way of making her *tolerant*!*

And in the Romish College of Maynooth, supported in part even at this day, by bounties from the British Parliament, the candidates for orders are taught as follows from their text-book:

"The Church retains its power over all heretics, apostates and schismatics, though they may no longer belong to its body, as a general may have a right to inflict punishment on a deserter, though his name is no longer on the muster-roll of the army."†

And every Bishop of that Church, is required at his consecration, to take an oath, of which the following is a part:

"The Apostolical commands, I will observe with all my power, and cause them to be observed by others; the Roman Papacy, and the royalties of St. Peter I will aid and defend against every man; *heretics, schismatics, and rebels to the Pope*, or his successors, I will, to the extent of my power, persecute and impugn,"‡ —"*pro posse, persequar et impugnabo.*"

Have these Canons, and these oaths, been a dead letter? Would God it were so!

Let the past history of Europe answer. In A. D. 1210, John, King of England, was anathematized and deposed by Innocent III. The Emperor Henry IV, was twice anathematized and deposed by Gregory VII. In A. D. 1245, the Emperor Frederick II, was anathematized and deposed by Innocent IV. In A. D. 1283, Peter, King of Arragon, was anathematized and deposed by Martin IV. In A. D. 1322, Matthew, Duke of Milan, was anathematized and deposed by Urban V. In A. D. 1538, Henry VIII, King of England, was anathematized and deposed by Paul III. In A. D. 1583, Henry of France was anathematized and deposed by Sixtus V. In A. D. 1591, Henry IV, of France was anathematized and deposed by Clement VII. In A. D. 1569, Elizabeth, Queen of England, was deposed by Pius V. In A. D. 1643, Charles I, in Ireland, was deposed by Urban VIII. In A. D. 1729, George II, King of England, was deposed by Benedict XIII.

These instances are enough to show that Popery has never hesitated, where it had the power, to usurp authority over

* Ess. His. Temp. des Pap., tom. 2, p. 320.

† Dig. Parl. Ev. Part 1, p. 125.

‡ Greg. Dec. lib. iii, tit. 24, Cap. 4.

Civil Governments, and to absolve the allegiance of subjects to their rulers. It claims it as a divine right. And it has stuck at no cruelties, at no barbarous and inhuman slaughter of human life, to compass its ends. The massacre of St. Bartholomew, and the butcheries and banishments at the revocation of the Edict of Nantes, are too fresh in mind to need repetition.

But these, it may be said, were the deeds of Popery in a former age. Has Popery ever renounced her pretensions? Is she not, of necessity, a persecuting Church? Is not the very spirit of the Romish religion, at war with civil freedom, and human rights, always, and everywhere? Is she not, at this very day, where she has the power, as thoroughly intolerant, as she was, when Pope Gregory XIII, returned public thanks to Almighty God over the butchery of French Huguenots? There have been some recent disclosures of what Popery is, at head-quarters, which are worth looking at. It was in the early part of the year 1849, that an explosion, which had long been inevitable, actually took place at Rome. The Pope, and his Cardinals, and Priests, had been drawing the cords of oppression closer and closer; wresting, one after another, every human right from the people. The right to reason—the right to think—the right to read—the right to speak—even the right to breathe—these had become dangerous to Popery. Meanwhile, the love of liberty, the consciousness that there is a divine charter of inalienable human rights, the inborn war of the soul against despotism, these had been making progress, even in Italy.

The death of Gregory XVI, and the election of Pius IX, resulted only in general disappointment. The Pope promised well, and meant well; but the priests opposed all concession; Austria threatened an effectual intervention; and the Pope cowardly drew back. Then it was, that the people, maddened by oppression, stung with duplicity, determined to take the government into their own hands. The Pope's minister, Rossi, had been assassinated, in open day-light, and in the presence of the Pope's soldiers; and the Pope himself, disguised as a footman, fled from the papal chair! and sought refuge with the most odious tyrant in existence. On the 21st of January, 1849, two hundred representatives of the people were elected to the Constituent Assembly; and on the 9th of February, the Roman Republic was declared by the assembled Representatives. We have no room here to examine that movement. It was a war against despots and despotism. It provided, in its "FUNDAMENTAL DECREE," that "the neces-

sary guaranties shall be given to the Roman Pontiff, for the independent exercise of his spiritual power." It yielded, voluntarily, to the Pope, all that, as a Christian Bishop, he had a right to ask. The great mistake it made was, that it thought too well of, and trusted too much to, the Romish Priests. A blunder, which, they may rest assured, will never be committed a second time. The people forgot, that the priests were, at heart, Politico-Papal propagandists; and not Italian, Christian Ministers. But the point, in our particular line of observation, is, the facts then disclosed, as to the real genius, and spirit of Popery.

During the brief existence of the Republic, that terrible engine of cruelty, THE INQUISITION at Rome, was, for the first time in three hundred years, thrown open to the public gaze. It was a spectacle, which only needs to be held up before the American people, and enough has been said. Romish Bishops, Priests, Jesuits, and newspapers, are then welcome to ply all their sophistry. There stands, in its own hellish deformity, that great argument of Popery, THE INQUISITION at Rome. In this nineteenth century, its gloomy dungeons, its instruments of cruelty and torture, its well-filled archives of secret correspondence, its bones and relics of murdered victims—these, for the first time, have been disclosed to the wonder and horror of the world. We shall not attempt a full description of this master-piece of Popish cruelty. Over its porch, might well be engraved the words of Dante:

"ALL HOPE ABANDON, YE THAT ENTER HERE."

Mr. Dwight, who has been guided by the testimony of what we believe to be reliable witnesses, and he has not published all, gives the following statement:

"Crowds entered it, (the Inquisition,) day after day, and were excited by the deepest emotions, at the terrible spectacle. Within these walls, the people took their most solemn abjurations against the clerical orders, and repeated, from their hearts, the oath against the government of priests. * * * By calling to mind the past, in their imagination, they depicted the horrible scenes which had occurred within those walls year after year; felt, in their own hearts, the agonies endured by men, who had disdained to sell their consciences for the price of blood, although ignorant of their history and even of their names. With rage and imprecations, they made the circuit of those apartments, prisons and subterranean passages, which had heard so many groans, witnessed so many tears and sorrows, swallowed up so many victims, and been the mysterious centre of that universal religious despotism, which, with subtil chains, not yet destroyed, bound down all Europe, and, in the latest centuries, has sustained civil tyranny."

"Here and there, were worn out cushions, coverlets, chairs, and tables, and old clothes of prisoners who died in the cells many years ago. In a certain very small cell, were things which indicated horrible secrets; a piece of a woman's

handkerchief, of large size, and an old bonnet of a girl about ten years old. * * * The walls of all the cells were covered with inscriptions; some of which expressed despairing grief; but most of them, resignation, even in that abode, and under the sufferings inflicted there; so well fitted, to becloud the mind, to terrify the boldest heart, and to bend the most iron-will. * * * In one cell, on the ground floor, in the second building, a square piece of marble was observed in the floor, which looked like the cover of a hole. It was raised, and beneath, was a vault, which proved to be a *Vade in pace*, (go in peace—that is, a place of silent death.) Not a ray of light ever could have entered, except when that funeral marble was lifted for a moment; and then it soon again fell over the head of the condemned person, who was left to die of hunger, in the cold and darkness, and amidst a stillness unbroken unless by his own cries or prayers."

"The rubbish having been removed in one place, indications of a stone staircase were observed; which was cleared, and persons went down thirty steps. At the bottom, was found a small chamber, filled up with a mixture of earth and lime, and which proved to be but the first of many others like it. The prisons of Pope Pius V, were now at last discovered. Along the walls, were recesses, hollowed out, so formed and arranged as to bring to mind the ancient Columbari, or dove-cotes. There, it appeared, from what was observed, the condemned were buried alive; being immersed in a kind of mortar up to their shoulders. In some instances, it was evident they had died slowly, and of hunger. This was inferred from the condition of their bodies, which people, in great numbers, that most horrible abode: and marks were seen in the earth of movements made, in the convulsive agonies of the last moments, to free themselves from the tenacious mortar, while it was closing round their limbs. The bodies were placed in lines opposite each other. The skulls were all gone; but these were afterwards found in another place."

Mr. Dwight also says:

"What made the strongest impressions on our own feelings, however, are the verbal narratives of a number of Italians, who have fled to the United States since the fall of the Republic; and who, although they have passed through scenes of danger and suffering since they visited the Inquisition, forget every thing else, when speaking of what they saw within its walls. From different quarters, also, evidence is afforded, to prove that the effects upon the minds of all the people were deep and indelible. 'The people roared with madness,' was the remark of a priest, though himself still but half enlightened in the truth, when describing the entrance of the populace whom he accompanied into the 'Holy Office.' 'The Roman women,' said another Italian, 'have many of them heretofore been strong advocates of the priests: but, these ecclesiastics need never again expect to find them partisans—they have seen the Inquisition.'

"The total ignorance of all the numerous remains of human bodies in the Inquisition, confirms the innumerable reports, long in circulation in different parts of Italy, of the mysterious disappearance of persons of different classes and ages, of whom no trace has ever after been found. As such cases have occurred in our own country, under peculiar circumstances, the suspicion has been excited, that like effects might point at like causes, on both sides of the Atlantic."*

Mr. Dwight's account of the Inquisition at Rome, is corroborated by independent testimony. There are also, we understand, unpublished accounts in this country, drawn up by eye-witnesses, which will, we trust, be given to the world.

* Dwight's Roman Republic of 1849, pp. 98, 99, 104, 105, 106, 118, 119, 120.

It is observable, that while the archives of the "Holy Office," so called, contained documents and correspondence of the greatest interest, still, many of the most important papers had evidently been hastily removed; and, there is reason to believe, these were committed to the flames on the flight of the Pope from Rome. Enough, however, remained, to show the spirit of Popery, and to prove that the confessional had constantly been made use of, to procure a knowledge of State secrets, *especially, those of Foreign Courts and Cabinets*, which were systematically laid before the Court of Rome. That Inquisition has been, and now is, the whisper-gallery of the world; and some of our own public men, who have been playing the fawning sycophant, would be startled at the cleverness with which their own portraits are there drawn. Abundant evidence also is said to have been found, that in the Confessionals, the most loathsome licentiousness has been insinuated.

The history of the overthrow of this new Roman Republic, it is not for us to write. But we will speak one word, in behalf of the character of some, at least, of the leaders of that Italian movement. They are, by the Popish press in this country studiously misrepresented and maligned. They hate Popery; but they do not, of course, hate Christianity. They abhor despotism; and if they do not always distinguish closely, between the Christian priest, and the sensual, cruel, blood-thirsty tyrant, their logic has at least some apology. But nobler specimens of the old Roman character, the world has never seen than is exhibited by some of the men who are now finding refuge on our own shores. The policy of our government, we would not see changed. The silent example of our Republic, is an "intervention," which is doing its work. But as God is just, there is a day of recompense in the future. Our lamented former contributor, the Rev. Dr. Jarvis, who had studied Prophecy, probably, more profoundly than any other American scholar, was accustomed to see in recent events in Italy, and France, the fulfillment of specific predictions. How would his eye have kindled over the title of Napoleon III! Such a title, and so won! For ourselves, we wait, humbly, the development of God's Providence, and, trustingly, the full accomplishment of His pleasure. But, sure we are, that the spectacle of such men as Garibaldi, and Mazzini, and Avezana, casting themselves as a sacrifice on the altar of their nation to redeem it from its deep degradation, will excite sympathy, at least, in every breast that does not deserve to wear a despot's chain.

But we are not yet quite through with the despotism of modern Popery. It was in the Spring of 1851, that the Hon. Mr. Gladstone, Member of Parliament from Oxford University, returned from a short residence at Naples. So impressed was he with what he saw, of "the horrors amidst which the Government of that country is now carried on," that he addressed two letters to the Earl of Aberdeen, giving the results of his own observations. His disclosures were appalling. We make the following brief quotations :

"It is not mere imperfection, not corruption in low quarters, not occasional severity, that I am about to describe : it is incessant, systematic, deliberate, violation of the law by the Power appointed to watch over and maintain it. It is such violation of human and written law as this, carried on for the purpose of violating every other law unwritten and eternal, human and divine ; it is the wholesale persecution of virtue when united with intelligence, operating upon such a scale that entire classes may with truth be said to be its object, so that the Government is in bitter and cruel, as well as utterly illegal, hostility to whatever in the nation really lives and moves, and forms the mainspring of practical progress and improvement ; it is the awful profanation of public religion, by its notorious alliance, in the governing powers, with the violation of every moral law under the stimulants of fear and vengeance ; it is the perfect prostitution of the judicial office, which has made it, under veils only too threadbare and transparent, the degraded recipient of the vilest and clumsiest forgeries, got up willfully and deliberately, by the immediate advisers of the Crown, for the purpose of destroying the peace, the freedom, aye and even if not by capital sentences the life, of men among the most virtuous, upright, intelligent, distinguished, and refined of the whole community ; it is the savage and cowardly system of moral, as well as in a lower degree of physical, torture, through which the sentences extracted from the debased courts of justice are carried into effect. Men are arrested, not because they have committed, or are believed to have committed, any offense ; but because they are persons whom it is thought convenient to confine and to get rid of, and against whom therefore some charge must be found or fabricated. * * * I do not scruple to assert, in continuation, that when every effort has been used to concoct a charge, if possible, out of the perversion and partial production of real evidence, this often fails : and then the resort is to perjury and to forgery."—Gladstone's Letters, pp. 7, 11, 13.

Mr. Gladstone asserts, that the number of prisoners for political offenses in the kingdom of the two Sicilies, is between fifteen or twenty and thirty thousand ; and the prisons themselves he describes as "another name for the extreme of filth and horror." True, it may be said, that the responsibility and guilt of such outrage are to be charged upon the King of Naples, in whose name, and by whose authority these tyrannies are executed. But they are also to be charged directly home upon Popery itself. For no part of Europe is more completely under Popish influence ; nowhere has the system of Popery, had fuller and freer play ; or been left more completely untrammelled to bring forth its legitimate fruits. And Mr. Gladstone, who does not directly implicate the

priests, as a body, in those charges, yet declares, that "a portion of the priests make disclosures from the confessional for the purposes of Government ; and, I have known of cases of arrest immediately following interviews for confession, in such a manner that it is impossible not to connect them together." He also adds, that it "perhaps is true, that the greater part of the whole body (of priests) stand by and look on without any sympathy, or at least any effective sympathy, for those, on whom the edge of this sharp affliction falls ;" and, that "the Jesuits are the body who perhaps stand nearest to the Government."

Such, then, we now say, is the spirit of Popery. We have seen what it is, in the decisions of its own Councils, and in its Canons ; what it is, in the bloody chapters which record its past history ; what it is, in the recent disclosures of the Inquisition at home, at head-quarters ; and in the national crimes which, at best, it has been a willing tool in inflicting ; crimes, such, in malignant and refined cruelty, as the heathenism of Greece and Rome would have blushed to own. And what is Popery doing now ? What, but imprisoning the Madii in Tuscany for the crime of reading the Bible in private ! What, but marshaling its combined forces into what it calls a "CATHOLIC LEAGUE ;" and for what end ? It is a conspiracy, instigated and directed by Romish priests and Jesuits, for the very purpose of crushing Protestant England ! And why ? Because, and only because she is in Europe the great enemy of papal despotism, and the bulwark of Constitutional Liberty. Against her, these monsters, Cahill, and Lucas, and their continental accomplices—even Spain and Portugal, which owe their nationality to England—are gnashing their teeth for very rage. These are they who boast, that "there is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with frantic joy, at the glorious idea, of having an opportunity before they die, of burying their eager swords, and plunging the crimsoned steel into the inmost heart of every man bearing the hated name of Englishman !" And the very last news we have from Rome, is, of twenty-four men, massacred by order of the Pope ! for no other crime, than that of having loved their country too well. And the bloody tragedy begun at Rome, is to be repeated throughout Italy.

This is the system, which is now trying to smoothe the pathway of its progress into power among us, by proclaiming itself the special asserter and guardian of Civil and Religious Liberty ! To the Roman Catholic Religion, as such,

in its own rightful sphere, we would not oppose a straw as a physical obstruction. If Papists can propagate their idolatry, and their superstitions, by fair means, or by chicanery, let them have a free field. Only let them not shout too soon. But let them clearly understand one thing in the outset. That Popery as a great Juggernaut, an engine of political and religious despotism over the bodies and souls of men, repeating the games which it has been playing for centuries in the old world, can have, and will have, no place on soil consecrated to the holy cause of Freedom. And we bid these men remember, that the first blow they dare to strike in such a work here, will instantly unsheath myriads on myriads of swords eager to be baptized in a baptism of blood.

There is another feature of modern Popery, which demands attention. The system has proved itself to be destructive to domestic purity, peace, and happiness. We do not suppose Papists to be, by nature, worse, or better, than other men. But the forced Celibacy of the Clergy, is a doctrine at enmity with the ordinance of God. St. Paul declares, that the "forbidding to marry" is "a doctrine of devils;" and that Bishops and deacons, ought to be "the husbands of one wife," whatever he may teach of the expediency of celibacy in individual cases. And, as the violation of every law, everywhere, will have its revenges, so, this doctrine of Popery, has resulted, naturally we believe, really we are certain, in such depravity of morals as to render the Institution of Popery itself, dangerous to Society. We do not speak of the nature of the Confessional; nor, of the loathsome questions with which the Confessor causes the maiden cheek to blush; polluting the heart with thoughts, and suggestions, to which it ought to remain a stranger. We speak of facts, proved again and again, undeniably, as actually existing in the priesthood of that Church; startling enough to make the blood curdle with indignation, or run cold with horror.

And first, we have the testimony of Mr. Pierce Connelly, once a priest in our own Church.*

The jarrings of Sectism, a yearning after doctrinal certainty and quietness, the loud pretensions of Rome, all these together, with an evident lack of careful instruction, seduced him into the Romish Communion.

And here we may say, that Mr. Connelly's account of his own apostasy, opens another subject which we must dismiss for the present, as it is not unlikely to come up again in

* Formerly Rector of Trinity Church, Natchez, Miss.

another shape. This much is certain; it was not *argument*, which led Mr. Connelly to Rome. It is not the strength of the Romish argument, which has led, and is leading, other men to Rome. The inevitable tendencies of certain doctrinal teachings, as to the very nature of Christianity—these are doing the work,—not with all, but with some whom the Church ought not to lose. There has been a leniency in this matter which has been repaid by treachery, and which is to be reviewed now, in humiliation. It is a sad necessity that the Church must be, in the language of Burke, “alarmed into reflection;” but better this, than that she shall be the sport and byword of enemies in disguise. But, Mr. Connelly is before us now, as a witness on another point, and let us hear him tell his own story:

“Supposed infallibility led me into the communion of exclusive Rome. And no dogma taught by her would ever have made me doubt that infallibility. It is her moral theology, her prescribed working as a practical system, that has made the falseness of her pretension to infallibility as clear to me as any one of Euclid’s demonstrations.

Facts not to be misunderstood, facts authorized, avowed, defended, persevered in, facts of iniquity in isolated families and in combined kingdoms, opened my eyes to see that the spiritual despotism of the Papacy is used everywhere alike recklessly, to defend and establish either the right or the wrong; to propagate either the most blessed truths, or to perpetuate the grossest errors; to require of men what is beyond the reach, and contrary to the purpose of their creation, or to make crimes black as hell pass for beautiful and holy under color of obedience; but that it is always at war with every natural, every social, every civil relation, always breeding domestic and political anarchy as cover for priestly domination to be hidden under.”

“I know this same Church of Rome, in its petty schemes of anarchy in families, more hateful and more devilish than when it deals with nations.

“I have seen priests and bishops of the Church of Rome, their own convictions disregarded, and all responsibility to God and to society thrown off, in the instinct of hostility to man’s natural relationships, (in spite, too, in one instance, of the private command of the Pope himself.) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all, divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own high-born wife, a brother with his own high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widowed mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the Papal authorities, and only delivered by my own public threat, as a priest, of application to the civil power and consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than licence and impunity. I have read to the pure and simple-minded Cardinal-Pre-fect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath,—to be answered, ‘Caro mio, I know it, I know it all, and more, and worse than all; but nothing can be done.’ I have known a priest (here in England) practice Liguori on his clientele simply as an amateur of wickedness, apparently without conscious malice, just as he would

try poison upon dogs or cats; an Iago, without even an imaginary wrong from anybody. I have known this creature get up, and very successfully, a miracle,—(I have proofs in his own handwriting,)—at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honored at a prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room,—and before there had been time for him to dress himself,—in broad day, in England, under a convent-roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

"This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

"I have seen priests of mean abilities, of coarse natures, and gross breeding, practice upon pure and highly gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretended divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, an inevitable result, and a *confessedly* inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

"And the system is irrevocable and irremediable."

Thus it was, that the grossness of a brutish impurity, which attempted the chastity of her, who was once the wife of his own bosom, and the mother of his children, and then, the compulsory ignorance of what it was found this simple convert! would not tolerate, this it was, that first opened the eyes of Mr. Connelly, to the true character, the festering corruptions, the very rottenness of the Romish Church.

But, the testimony of Mr. Connelly does not stand alone. By a strange coincidence, now, that Rome is growing ambitious and boastful, she has been brought, unwittingly, to make her own confession. Dr. Achilli, the Romish priest, Curate, Vicar, head Professor of a College, Prior, and royal Confessor,—this same Dr. Achilli, had abandoned the Romish Church, and was publishing to the world, some things, which did not fall pleasantly on the ears of Romanists. At the same time, Dr. Newman, in his maiden zeal, was finding it a little more difficult than he had anticipated, to convert Englishmen to that faith which had once tried to blow them up with gunpowder, and had put them to inconvenience in a good many other ways. Especially, this Dr. Achilli stood perpetually in his path. And, remembering that chastity was a virtue somewhat prized in Protestant England, he proceeded to fasten on Dr. Achilli, charges, not lacking in frequency, continuity, or

intensity. Whether Mr. Newman paused, in his earnestness, to consider how much some of his charges implied, and how far they reached, is somewhat doubtful. Dr. Achilli was his game, and Dr. Achilli alone. That he would have no difficulty in finding witnesses to suit his purpose, he seems to have been assured in the outset; and in this he was not disappointed. Italian women, and the records of the Inquisition, all told strongly enough, against the purity of life of Dr. Achilli. In fact, the "swearing" before the Court, was all that Mr. Newman could have desired. It was quite bad enough, and there was quite enough of it. And yet, there was one difficulty with Mr. Newman. The evidence failed to convince the Court. And he retired, with a ruinous bill of cost; with a penalty not yet made public; and what is much worse, under the necessary implication of being accessory to an amount of crime, in the shape of perjury and conspiracy, which, once in his life, at least, if not now, would have given him some uneasiness.

But, suppose there was no perjury, and no conspiracy. Suppose, Dr. Achilli was the abandoned, and depraved man, during the twenty years of his life, as these papists testify. What then? Did that depravity, meanwhile, mark him, and degrade him? Did it drive him from Romish altars, Romish pulpits, and Romish Confessionals? Did it prove the slightest impediment to his advancement in the Romish Church? Not at all. One post of distinction and honor after another was appointed to him. Nor was this all. If he was guilty, and grossly guilty of seduction and adultery in 1827; yet in 1835, we find him appointed by the Cardinal Archbishop of Capua to preach the Lent Sermons in his Cathedral; and soon after becoming Prior of a Convent at Naples, and receiving the "confessions" of both sexes. A pretty business, surely! for this "scandalous monk." And in 1838, we find him acting as Confessor to the Princess of Saxony, Louise de Bourbon. In short, whatever may have been the character of Dr. Achilli, be he innocent or be he guilty, the testimony brought before that court, by Romanists themselves, to crush him, is enough to stamp upon that Church every crime which Mr. Connelly has witnessed against her. It was an awful disclosure of deeds of darkness, as in her madness, she threw her hidden chambers open to the light of day.

This is a vile subject, and enough has been said. But we wish that they who prate about the extraordinary sanctity of the Romish priesthood, could be brought into contact with Italian refugees in our country; some of whom are gentlemen of great moral worth. Ask them, why they look upon Popery

with such indignant loathing? And they will tell a burning story of domestic wrongs; the sanctity of the marriage vow violated; the innocence and purity of youth sacrificed to gratify the brutish lusts of these men—and all in the name of religion—a story which will make sad havoc with this airy bubble of priestly sanctity! Americans, who are husbands, fathers, brothers, sons, or lovers, may well believe that there is a gangrene festering at the very heart of Rome, more odious even than her priestly despotism.*

There is still another anti-social feature of Popery. It is of vast moment. It will be appreciated by every American whose heart swells with pride in the anticipation of the glorious destiny which awaits our country! We mean the bearing of the system of Popery on the cause of Human Progress. Of course, we use not the term "Progress," in the sense of the noisy Socialists, or the infidel Sciolists, or the scientific infidels of the day. We shall take it for granted, that the advancement of a nation in practical Science and in the useful Arts, that the development of the industrial resources and activities of a nation, that the universal diffusion among the people of the wealth of the nation as the fruit of frugal labor, that all this, is a thing desirable in itself. We shall not stop to prove, that intelligence, industry, enterprise, and thrift, are, for a people better than their opposites. What we now aver, is, that it is the inevitable tendency of Popery to repress all such national progress; and that she is, for this reason, a public enemy.

And here, we appeal to the condition and history of Popery, the world over. Look at Protestant and Papal towns and counties in Ireland, lying side by side. The one, the abode of thrift, neatness, comfort, and happiness: the other, the scene of indolence, squalid poverty, and suffering. Compare England with Spain; Scotland with Portugal or Sicily; the United States with Mexico, Cuba, or the South American Republics. Here are certain facts; tell us what are the causes. We do not mean, merely, that ignorance, indo-

* A Romish paper, at St. Louis, miscalled the "Shepherd [Hyena?] of the Valley," tells with evident zest of a Romish Miss who "never sees a Protestant minister with a wife hanging on his arm, but that she wishes to spit in his face." Doubtless, the pretty creature would find the picture of the Romish priests in the "Achilli Trial," perfectly delightful. The same paper tells us what to expect, should Papists ever get the power into their hands in this country. "If the Catholics" (says that paper) "ever gain—as they will do, though at a distant day—an immense numerical majority, religious freedom in this country is at an end. So say our enemies. So we believe."

lence, and poverty, are the natural result of the workings of Popery; but that it is a part of her settled policy, to place every obstacle in the way of national progress. Wherever Rome goes in her power, she stalks abroad over the land the very incarnation of Death; paralyzing the powers of national life—stopping the wheels of national industry—drying up the fountains of public intelligence—and converting the nation that has become her victim, into a holocaust for the altar of her own insatiate lust after power. We challenge the condition of modern Popery in proof that we have not overdrawn the picture. Go through Southern Europe, Sicily, Italy, Spain, Portugal, in natural gifts the very garden of the world, and see what Popery does for national prosperity.

“Fair land, once loved of heaven o’er all beside,
What boots it now, that Rome’s old warlike pride
Left thee, of humbled Earth and Sea, the queen?”

We cite another fact. Efforts are now making in Continental Europe, prompted and guided by Romish priests and Jesuits, to lay aside in the public Schools and Gymnasias, the study of the physical and exact Sciences, and of the ancient Greek and Roman Classics, and to substitute in their place, what is called a *Christian Latinity*! and especially, Romish editions of the Christian Fathers! In France, headed by M. l’Abbé Gaume, the plan threatens to be successful, and partially is so. In Austria, it is said to be in process of adoption in a modified but equally efficient form. And we are ready to show, that, in the United States these Jesuits, in their “popular” Lectures and in other methods, have commenced the same crusade to arrest the cause of Human Progress, and carry back Society, pinioned and handcuffed, to the darkness and despotism of Mediævalism. The following paragraph from a Romish newspaper is an index of much more to the same purport:

“This teaching every one to read is bearing its fruits in our own days, here and elsewhere; and a very unwholesome kind of fruit it appears to us to be.”

Now, what does this whole movement mean? To what does it tend? These are fair questions; and we put them to Americans to answer. There is, and can be, but one answer. It is an attempt, for a definite end, on the part of Romish priests, and Jesuits, to get the moulding of the popular mind into their own hands; to substitute for the “*Novum Organum*,” the “*Acta Martyrum*,” and the “*Vita Sanctorum*.” The priests discover that the wonderful progress of modern Society, and especially among Protestants, in Art and Science,

results from a habit of thinking men have got ; and this foolish habit they mean to eradicate. They know, perfectly well, that that boldness of investigation, which springs from the Inductive Philosophy, will give a death-blow to every system of imposture. These men love darkness and hate light for a certain reason. They know that the deathless, malignant hatred of Gibbon, and Voltaire, and the French Encyclopædists, was the legitimate result of a fixed law of cause to effect. A French gentleman, (Rev. Leon Pilatte,) recently uttered the following language :

" I was once held in the chains of Popery. I remember it. I have been under the grinding, iron rule of the priests. But my soul has escaped from the net of this destroyer of souls, and I am therefore authorized, perhaps, to speak of Popery as an accursed system, which has made France a nation of infidels.

" My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests as to the highest Divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed everything. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world ; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery was all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French nation. When a child, France fell into the hands of the priests, receiving Popery in the place of Christianity, and grew up in it ; but the nation has detected falsehood in Popery, and given it up altogether ; and, guided by Voltaire and the Encyclopædists, become a nation of infidels."

We do not deny, that there are certain efforts of genius, to which the spirit of Romanism has a special affinity ; and within which field it has achieved enduring triumphs. In the regions of the imagination, of the mystical, and the ideal, this system—which, like the heathenism of old, fastens its hold upon the vulgar by its use of the marvelous and the supernatural, its gods and its goddesses, its sham miracles and responses—there, we say, this system has a power peculiarly its own. Certain it is, too, that ultra-protestantism, in its earlier days, sought to withdraw itself from the higher walks of taste, and fancy, and sentiment, as if the reality of love must needs be tested, by presenting its objects, and its duties, in the most cold, stern, and forbidding aspects. But that mistake it is beginning to unlearn. And yet, even Rome, by divorcing herself from the world of the living and the actual, has, unconsciously, lost that element of greatness on which she is wont to pride herself. For even genius puts forth its real power, only as it issues, like an inspiration, free, healthful, and creative, from a world of mental life and activity. Rome lives only upon the past. She has no capability within herself

to reproduce those master spirits, Rubens, Michael Angelo, Raffaele, and Canova, in whose light she still appears radiant with beauty. That sleepless vigilance, that iron grasp, with which freedom of thought is strangled at its very birth, is proving the open grave of those creative energies, which, with nations as with individuals, as they are last to ripen under genial culture, so they are last to linger, amid the ruins of man's intellectual and moral nature.

Neither do we contend, that the excessive pursuit of physical and practical Science, which modern discoveries so powerfully foster, is proof of, or prompts to, the highest kind of culture. Beyond a doubt, it promotes, not a love of the beautiful and the true, but, rather, that utilitarian, sordid taste, which belittles and degrades national character. But what we do contend for, is, that, in fact, there is, among us, no such tendency to a deterioration of public taste. On the contrary, works of high Art, the purest creations of genius, are, more and more, held in growing estimation. So far as our own country is concerned, it is quite too late in the day for Papists to play the silly game which they have in hand. Men will think, and investigate. Science and Art, useful and ornamental, will be cultivated with enthusiasm. We stand only on the threshold of a brighter era in these departments of civilization, than the world has yet seen; and Popery must be blinder than Polyphemus, and more infatuated in her rapacity, to dare to throw herself in the way.

In the old world, where absolutism seems, for the time, to be looking up again, this may be one more of those crimes against Society, set to that long account, for which a day of reckoning will, sooner or later, come. Papal Europe will one day see it to be the glory of a true Christianity, that it frowns upon no effort after high, intellectual and æsthetic culture. It fears no possible attainment in physical Science, for it sees, in every fresh discovery, only the handiworks of HIM, Who, in His wisdom, made them all. Rome may continue to curse her Galileos, and hurl her maledictions at the Inductive Philosophy. She may place the great Masters of Modern Science, Bacon, and Newton, and their illustrious successors, in her "*Index Prohibitorum*," plunge the stiletto into her Fra Paolos, and seal up the fountains of light and knowledge from her people. She may scowl at Human Progress, as at a demon; and try the experiment of starving her children on prepared doses from her corrupted and bastard Fathers. She may still keep up, in the city of Rome, her gaudy tinselry, her mere show of power, with her forty Cardinals, her sixteen hundred secular priests,

her three thousand monks, and her fifteen hundred nuns; amidst the swarming beggars, the poverty-stricken populace, the secret infidelity, the heathenish superstitions, the covert treason, the deep licentiousness, the heartless irreligion of that beautiful but degraded city. Only let her remember, that there is a spirit abroad in the world, and that—

“’Tis not in thee to rule it. CHRIST cries to it,
As whilom to the sick man—‘ Rise and walk;’
’Twill trample thee if thou wilt not proceed.
The world has truths other than those proclaimed
Forth from thy altars; and no more endures
Temples that hide high heaven from its gaze.”

We have glanced at three features of the system of Modern Popery. It is a system, at war with Civil and Religious Liberty; destructive of domestic purity, peace, and happiness; and thoroughly opposed to the progress of Society in the Arts and Sciences of Modern Civilization. Such is Popery, in its bearing upon the Times in which we live.

There is still another, and far different aspect, in which this whole subject ought to be viewed. What are the tendencies of Popery on Society, is one question, and that question we have endeavored faithfully to answer. If, as a keen observer maintains in our following pages, brighter prospects are dawning upon the world, even from the very bosom of the Romish Church; if the infatuation of Ultramontaniam is having its reaction where it has not been dreamed of as existing; if, even, for Rome,

“Truth crushed to earth shall rise again,
The eternal years of God are hers;”

still, the prevailing, predominating spirit of Popery is such as we have described. Its recent appointments in Ireland, its conduct in France, its policy everywhere, show it. But, whatever may be thought of the estimate which we have drawn, there can be no question with any true-hearted Churchman, as to the character of the system, tried by the test of God’s Holy Word. That it is responsible for errors, doctrinal errors, and practical errors, irreconcilably opposed to the purity of the Christian Faith, and dangerous to the souls of men, will not be disputed. But are we acting upon this conviction? Has our Branch of the Church taken the first step towards preaching the Gospel, in its simplicity, to these millions of Papists whom God has brought in His Providence, to

our very doors? There is an organization in our country,* which is making a most decided impression upon the ranks of Popery, the number of whose converts would surprise our readers, and whose zeal we would do well to imitate. But has such a duty been seriously entertained by our Clergy? Has it found a place in the Councils of the Church? If so, when, and where? Harsh invectives, and indiscriminating, feeble denunciations, we have seen and heard. But where is the Christian effort? Romanists have a right to taunt us with this question, as they, and not we, are entering on this work of aggression. If we are honest and earnest Churchmen, it is high time the tables were turned. In the panoply of truth, and love, and meekness, but of unshrinking firmness, let the work be commenced. The great, the almost astounding events, now going on in Ireland, prove that the citadel of Rome is not impregnable. God is teaching us, perhaps designedly teaching us, that Romanists may be truly converted to the Faith of CHRIST and Him Crucified.

But, in entering on this work, we have some things to remember. England never succeeded in this effort, until she first convinced Ireland, that she had the heart of a friend. Our weapons must be mainly spiritual and subjective. We must lead them, beyond a system of servile superstitions, and legal ceremonialism, beyond the Confessional and its heartless mechanism, directly, and immediately, to God's Holy Word, and to the LAMB OF GOD, Whose Blood taketh away the sins of the world. And yet, to such persons, a clear, positive view of the Church, and of the Gospel in the Church, must be presented; for the danger is, that Romanists here, as in France and Spain, in that revulsion of feeling which, sooner or later, is certain, will rush from the extreme of a blind, bigoted formalism, to an open and bitter infidelity.

Especially, as Churchmen, let us show them, by the holy jealousy with which our sentinels keep watch around our bulwarks; by the consistency of our conduct with our principles—and they are keen observers in this matter—that we can be reverent, without superstition; steadfast, without intolerance; obedient and humble, without servility; free, without an infidel licentiousness; devout in the reception of the Sacraments, and still looking unto CHRIST ALONE by the eye of faith. In short, let them see, that we can be Christians, Churchmen, Catholic Churchmen, of the Scriptural, Primitive, Prayer-Book stamp, and still not be, and for that very reason, not be,—PAPISTS.

* The American and Foreign Christian Union.

ART. IV.—SYMPATHIES OF THE CONTINENT.

Sympathies of the Continent, or Proposals for a New Reformation. By JOHN BAPTIST VON HIRSCHER, D. D., &c., &c. Translated and edited with Notes and Introduction, by the Rev. A. C. COXE, M. A., Rector of St. John's, Hartford. Oxford: J. H. Parker, 1852. 12mo. pp. 230.

WE do but echo the opinion of many English contemporaries, when we mention this, as one of the most striking ecclesiastical works of the last year. In an age like ours, when mighty purposes seem ripening to accomplishment, and when the world's pulse beats with a rapidity unknown to the calmer days of old; when men are hurrying to and fro, and, with the increase of knowledge, isolation and insularity are breaking up; and when, above all other things, every great movement has obvious, theological bearings and connections, it becomes not more interesting than it is important, to know the workings of ecclesiastical minds all the world over. And especially is it important, if their possessors are in distinguished places of influence; if they are telling on others; and if, unconsciously, they are working in the same line with men in other countries, with whom they have no known or natural connection. In all these points of view, Hirscher's work is worthy of attention. And a knowledge of facts, will convince any candid reader, that its translator has not overrated its importance.

Who, then, is Hirscher? Mr. Coxe's excellent Introduction, will enable us to answer this question; and we feel that no apology is due, for the length of our extract.

"JOHN BAPTIST VON HIRSCHER, Doctor in Divinity, and author of many valuable works in the theological literature of Germany, is, at present, Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Christian Ethics in the University of that city. He also holds the dignity of a Councillor of State, in the Grand Duchy of Baden. He was born June 20, 1788, at Alt-Ergarten, a little village pertaining to the seignior of Aldorf, and formerly belonging to the Austrian dominions. His parentage was humble; but as he showed, in his earliest years, the marks of decided talent, he was devoted by his father to liberal pursuits, and entered at the school of the Monastery of Weisenau. He made further progress, and with distinguished success, in the Gymnasium at Constance; and from thence he went to the University at Freiburg, to devote himself to the study of Theology. He was admitted to the Priesthood in 1810, and immediately applied himself to the cure of souls. His Italian translator, a presbyter of Milan, testifies concerning this period of his career, that it was rich in those experiences of pastoral fidelity, which so brilliantly illuminate the Lent Sermons, which he congratulates himself on being the first to make known to his countrymen.

The same respectable authority goes on to say: 'But the limited population thus confided to his pastoral care, afforded too narrow a sphere for a wisdom so profound: and accordingly, in 1812, he was called to a subordinate office in the Theological Faculty of the Seminary at Elwanghen, where, very shortly, he so distinguished himself, as to be elected Vice-Professor of Theology in the same Seminary; from which he was soon promoted to a Chair in the Superior Gymnasium of Rottweil. In 1817, he became Professor of Christian Morals, in the Theological Faculty of Tübingen: in which Chair his lectures were attended with such eminent success, as made him the object of admiration alike to Protestants and Roman Catholics, who repaired together to enjoy the rich pasture which they afforded, as well to the intellect as to the heart. He was not so happy, however, as to escape the persecutions of open and secret jealousy; though the malice of weak minds did not so far prevail against him as to detract from his wide-spread reputation, or to deprive him of royal favor. In 1835, he was honored with the Cross of the Order of the Crown of Württemberg: and after having refused many similar invitations to occupy distinguished Chairs in divers Universities, he felt himself obliged, in 1837, to become the successor of the illustrious Moehler, in the University of Freiburg, Breisgau, where he remains to this day, and is highly renowned, both as a Doctor and an Author. He has produced many works, but his reputation rests chiefly on his *Christian Ethics*, which has given him an enviable reputation throughout Germany, as the *Feuclon of the nineteenth century*, and enrolled him among the most illustrious moderns of his country. Perhaps no writer in modern times, who has attempted to interpret the morals of the Gospel, has united to a comprehension so intelligent, so splendid a faculty of exposition; and it is only to be lamented, that as yet so sublime and beautiful a production of genius can be known only by an acquaintance with the original German, all attempts at translation having thus far been discouraged, by its exceeding richness in profound conceptions, and by the frequent philosophical abstractions of the Author's intellect.' The Italian goes on to express 'the pleasing hope, that some strong mind among his countrymen may undertake to clothe with his native language the sublime and most profound ideas, which have made the work of our illustrious Doctor the admiration of the Germans.'

Many similar testimonials to the character of Hirscher might be added. In the Preface to the French translation of the following work, he is spoken of as at the head of Catholicism in Germany, illustrious and revered, and as affording, by his writings and his personal virtues, an ornament and a defense to the Catholic Religion, to which his writings are chiefly devoted. The eminent ecclesiastical historian, Alzog, has further said of him: 'Hirscher, so richly endowed by God, is at present *the master and the guide* of Catholic Germany; and no one has done so much as he and Moehler, to conduct her into those paths of religion, which she has marked out for herself in the communion of the Church.' Even Robertson, the English biographer of Moehler, whose ultramontane prejudices invest his eulogy with an extraordinary air of caution, is nevertheless anxious to enrol the name of Hirscher, among those to whom he applies his favorite epithet of *illustrious*, which, with him, means *truly Romish*: he admits the extent of learning, originality of thought, and *uncommon unction of feeling*, for which he is celebrated. These testimonies are worth collecting and considering, now that his bold and conscientious course has brought down upon his venerable head the vials of ultramontane wrath, and caused all his former services to religion to be forgotten, in the obloquy vented against him by his bigoted and intolerant persecutors.

"Our author is now in his sixty-fourth year. When the writer saw him in his own study at Freiburg last summer, he was suffering from ill-health, and could not rise from a reclining posture; but his vigor of mind appeared unbroken, and there was great loveliness in his manner. His countenance is rather English than German; he is tall and slender, and has a peculiarly mild eye, which beams with that fervor of piety and philanthropy which characterizes his writings. The interview will never be forgotten by the writer; and he has made the accompanying translation in fulfillment of a design, then expressed to Dr. Hirscher, and by him kindly accepted."

It can hardly admit a doubt, that a person thus situated, must be exercising a wide influence: all the wider, because he does not set himself up as a leader, and his opinions are not taken up under a party name. These things are always indications of a narrow and short lived influence. That which commences in a bustle, ends in a weariness, and then dies out. That things spread silently, is no proof that they are not spreading. And so we are not surprised to know, that in a recent interview with an English priest, Hirscher assured him, that those who sympathized with him, were "*multi, per-multi.*"

But a much more important question, than who Hirscher is, or how many persons he is directly influencing, is this. Are there symptoms elsewhere on the Continent, of similar movements towards Reformation? Nothing portends more serious changes, or more wonderful revolutions, than when separated minds begin to work on the same topics, and in the same line. For all their kindred streams will sooner or later come together; and when they do, then in resistless grandeur, will a mighty flood sweep on its wondrous course for good or evil. If the world's history proves anything, it proves this. This is just the way in which a far down movement always attains the surface. Here comes up a bubble, and there at a far distant point there rises up another, and there, elsewhere still, another. Each sends out its rippling circles, which spread and widen, till by and by, they touch, and the movement becomes coëxtensive with the surface; nor is it precisely known in what one point it began. Always in beginnings such as these, the devout and instructed mind, beholds the leadings and tokens of God's mysterious Providence.

Now we propose to lay before our readers, evidence, and sufficient evidence, that there is such a sympathetic movement on the Continent; and then to show them how it is regarded at Rome. By doing this, we shall present the point of view, in which Hirscher's labors assumed their proper place, and due importance.

We have all of us known, of two great extreme schools in Continental Theology, that of the *Ultramontanists*, represented by such men as De Maistre; and that which Mr. Coxe calls very properly, the *Pseudo-Catholic*, represented by Quinet. But we have not many of us known of the simultaneous rising up of a school which our author calls the *Primitive*: a school existing in the bosom of the Romish Church itself, and where are to be found the only signs of hope for Europe. The evidence of the existence of this school, is the evidence to which we just alluded.

Let us look first at France. It was a curious effect of the Charter of 1830, the work of Louis Philippe and his Partisans, that it promoted the interests of the Papacy and of the Jesuits in France. It withdrew the support of the State from the ecclesiastics, and they consequently, having never learned to stand alone, and requiring something to fall back upon, naturally fell back upon the Papacy; so that France, the country of Bossuet and the seat of the Gallican liberties, and the Church of France, by which in 1682 were set forth the Gallican Articles, passed over almost entirely to Ultramontanism on the part of the Clergy, and to Pseudo-Catholicity almost as entirely on the part of the laity. A learned French ecclesiastic told Dr. Wordsworth in 1844, that "the Gallican Church as such had ceased to exist." Still there were left some, who held to more primitive views. In 1844, M. Dupin, a French lawyer of eminence, published a work entitled "*Manuel du Droit Public Ecclesiastique Francais*," in which he followed in the line of Bossuet, Fleury, and the former Dupin, and strongly asserted the doctrines of the Gallican Articles. Says Dr. Wordsworth,* "He begins with professing a profound reverence for the Pope, as supreme and universal Governor of the Church, and then he proceeds to strip him one by one, of all the powers and privileges which he claims in that capacity, making the Pope an Epicurean Deity, with nothing to do, and no power to do anything; just as Lucretius begins his poem *De rerum natura*, with an invocation to a goddess, and then shows that both gods and goddesses are all nonsense." The work instantly provoked the condemnation of the Cardinal de Bonald, Archbishop of Lyons; which was endorsed at Rome, in 1845, the book being placed in the *Index*, by Gregory XVI; while, before six months had elapsed, sixty French Bishops had given in their adhesion to the condemnation. So far as we are informed, this was the first open stand, against the Ultramontane reaction, which ensued on the Revolution of 1830. It has been followed however by other works of a similar character, among which Mr. Coxe in his Introduction, calls especial attention to two Letters to the Archbishop of Paris, on occasion of his late *Mandement*; the one by Bordas Demoulin, and the other by an anonymous writer.

But France does not stand alone. In 1848, a Spanish work in six volumes, by one *Francisco de Paula, G. Vigil*, appeared at Lima, which bore the title, "Defence of the authority

* Diary in France, p. 86.

of the Governors and Bishops, against the pretensions of the Court of Rome." This work was, in 1851, condemned and put in the *Index* by Pius IX; and from the account given in the *Damnatio*, we may gain some idea of its contents. According to this, it condemns compulsory celibacy, holds the clergy responsible to the laws of the land, and contends for the independence of the Episcopacy. Various other views are charged, but these appear to constitute the *gravamen* of the offense. Much of Romish error doubtless still remains, mixed up with the main positions of the work, and many things are very likely pushed quite too far. Still the great point made is clearly the vindication of the Catholic Episcopate, from Papal Tyranny.

But it is in Italy itself, that the most numerous and the most remarkable movements towards Reformation are to be found. The *Juris Ecclesiastici Institutiones*, of Nuytz of Turin, and the *Roma e il Mondo*, of Tommaseo, printed in the same city in 1851, both of which have been condemned and placed in the *Index* by the present Pontiff, are proofs enough of this. But even as we are writing, the crowning proof has come to our hands, in the shape of a document, which with a few prefatory explanations, we lay before our readers. In a late number of the well known French Journal, the *Univers*, occurs the following statement taken from the *Civiltà Cattolica* of Rome.

"It is not long since that the actually reigning Sovereign Pontiff gave serious warnings to Italy respecting the underhand efforts made by heterodoxy to establish itself among us, and thereby to deprive us of the unity of the Catholic, Apostolic, and Roman faith, perhaps the only blessing, but certainly the greatest, which remains to us. The most clear sighted of our Pontiffs have, on various occasions, repeated those same warnings, and have endeavored to point out their great importance. Some honest minded men, however, would only behold in them the effects of a panic; and on their side, the seducers, in their perfidious hypocrisy, made them the object of their calumnies, and have represented them as dictated by a cunning knavery. Numerous facts, nevertheless, bring with them daily the conviction that those fears are but too well founded; and assuredly the one most worthy of attention is that revealed by the document of which we subjoin the tenor. It will be seen that, among the most distinguished members of one of the most remarkable and edifying clergies of Italy, there are some who have endeavored to establish relations with an assembly of Anglican dignitaries, and who receive the communications of that society with a view to operate a religious reform in Italy similar to that effected in England three centuries since. Can anything be more clear or peremptory? At the foot of this document, accompanied with their Christian names and titles, are affixed the names of those who thus offer a hand to the Italians to aid them in this pious work. As regards the names of those to whom it is addressed, they are inscribed in a book in which we are not allowed to read. But the names of the apostates, and of those who betray the faith, will resound in a terrible manner at the day of judgment."

It is quite amusing,—let us observe in passing,—to see with what certainty the writer anticipates the charge of being a panic maker, and a needless alarmist. Whenever a crisis comes in any country, and Italy is probably no exception, and it is needful that those who see it should speak, they must expect to be told with an edifying solemnity, or, perhaps, indignation, which is quite overwhelming, that there is no sort of foundation for their fears. And, then, if the turn of events proves that their fears were well founded, they must expect to be as solemnly informed, that they were sadly premature in what they did, and that “haste makes waste,” and is a very bad thing. And such anile twaddle, like Lord Burleigh’s shake of the head, passes with many for the profoundest wisdom. Its *bathos*, we admit, is unequalled; and, of course, *bathos* implies profundity. But we proceed with our extract.

“We have the certitude that this document is authentic, and yet we hesitated about making it public. After mature reflection we decided to do so. *It is never useless to convince of the reality of danger those who are exposed to be its victims, those who are to be put upon their guard, and especially those whose duty it is to take efficacious steps to obviate it.* On the other hand, it must not be thought that such measures are taken without urgent necessity, and it is, therefore, of importance to make known the facts which mortify and which justify them. And we are of the opinion that there is nothing better suited to attain that object than the publication of a document which enables us to place our finger, as it were, upon the danger which threatens us, and which is much nearer to us than many too-confident persons are willing to believe. Let the following letter then be read and meditated upon; above all, let the position and profession of the persons to whom it is addressed be fully considered:—

“To the most honorable Priests and Deacons of the Catholic Church of Lombardy and Venice, followers of the most pure doctrine of Holy Writ, and of the Ancient Fathers, some priests of the Reformed Anglican Church, greeting in Christ:

“Our soul was filled with unspeakable joy when we learnt, both from your letters which your interpreter and friend, our honorable colleague, the Abbé Cassiano di Col, professor of theology, gave us to read, as also from his own lips, what progress the restoration of the Catholic doctrine had made amongst you. The principal and continual object of all our thoughts is to lead back the minds of men to the Holy Scriptures, and to the customs of the most ancient Churches; this is why we deem it of the highest importance that there should be elsewhere distinguished personages whose sentiments coincide with our own on this point, and whose desires and labors should be consecrated to do that which our ancestors believed, willed, and performed three centuries since. We are convinced that it is by divine inspiration that, without aid from without, without having received our counsel, without any participation on our part, without our even being aware of it, you have spontaneously entered into the same path of salvation as ourselves, professing, like us, veneration for the Scriptures, respect for the Catholic fathers, and moderation in the work undertaken to renew the state of the Church discipline and faith.

“Not to make our letter unnecessarily long, we shall content ourselves with pointing out three principal things which demonstrate how perfectly united we are with you in the same sentiments (*συνψυχοι, τό ἐν φρονεῖντες.*)

“We believe, then, what you confess yourselves—

"1. That the best interpreter in the explanation of the Holy Scriptures, is the Primitive Church, which faithfully extracted the Catholic faith from the canonical books of the Old and New Testament, and which has defined and consecrated for the perpetual use of the faithful the rules of faith in the three symbols of the Apostles, of Nicea, and of Athanasius.

"2. Secondly, as regards the performance of divine worship and the sacred rituals we believe that the diverse Churches, offsprings of the Universal Church, ought one and all to study the most ancient liturgies, and after purging them of all the errors which the lapse of time might have introduced, after abolishing the useless ceremonies, and having re-established all the practices of the primitive worship, appropriate without delay those liturgies to the usages of our time, and put them in every country into the vulgar tongue.

"3. Finally, we believe that every rightly constituted Church has always preserved three orders of ordained ministers—bishops, priests, and deacons; and that those three orders, descending from the Apostles themselves in uninterrupted series, have always been, by divine goodness, transmitted and continued in the midst of the faithful.

"This is why, most reverend sirs, we entertain an ardent desire to behold always maintained between the evangelic truth and the apostolic institutions that concord, that harmony of tendencies which founded the Anglican Churches and caused them to flourish. May it please the most merciful God to ordain that you may renew the primitive purity in such guise, that no love of innovation may take root in the republic, and that there may not be seen in the Church schismatics, heresiarchs, rationalists, nor atheists. Follow the doctrine, the worship, and the government (*πολιτεία*) of the Primitive Church in such manner as not to give any just grounds of suspicion to the civil magistrates, nor to the people any occasion of creating disorder. Should it ever come to pass that Northern Italy, that land so fruitful, so rich, so illustrious in intellectual works, in works of art, and in works of piety, in which respect it is surpassed by no other country—if it should ever come to pass that, mindful of its ancient glory, and extirpating the two weeds which have grown up in pseudo-Catholic-Rome—superstition and infidelity—it should return fully to the Gospel of Christ, oh! then what joy for the only Church, yours and ours!

"Given at London, at the London College, on the 15th of March, 1852.

"WILLIAM HALE HALE, A. M., Archdeacon and Canon of the Cathedral Church of London.

JOHN SINCLAIR, A. M., Archdeacon of Middlesex.

RICHARD WILLIAM JELF, S. T. P., Canon of Christ Church, Oxford, and President of the College of London.

ALEXANDER M'CAUL, S. T. P., Prebendary of the Metropolitan Church, and Professor of Hebrew at King's College.

RICHARD BURGESS, B. D., Prebendary of the Metropolitan Church of London, and Curate of Chelsea.

JOHN DAVID GLENNIE, M. A., Secretary of the Society for Promoting Christian Knowledge."

We ask our readers, whether all these facts and documents, taken in connection with Hirscher's efforts in Germany, do not indicate a strong and deep movement on the Continent, and one which, on the whole, is advancing in the right direction? For, let us observe, here are works in the four great languages of Europe, circulated, read, doing their work, and, on the whole, with a very remarkable agreement in general views.

And how are all these things regarded at Rome? For, before we can know just how much weight to attach to them,

we must be informed on this point. Perhaps not a great deal can be argued from the *Index*; though certainly in the case of the Spanish work mentioned, the formal and formidable *Damnation*,* is somewhat significant. But our first extract from the *Univers*, informs us that the Pope has felt himself compelled "to give serious warnings to Italy," in reference to these movements. We suppose the allusion is, among other things, to the Allocation of September 27th, of the present year, of which we lay the following account before our readers, taken from the Augsburg Gazette, by the medium of the London Times.

"The Pope deplors the vehement attacks directed against the Church, in most parts of Europe, but derives some consolation from the thought that a copious harvest is promised beyond the Atlantic. The Church must, (he says,) strenuously oppose the agitation brooding in the bosom of the [Roman] Catholic Church, in France, Germany, and England. He trusts that the impending desertion of many believers in Piedmont, will eventually redound to the glory of the true faith." "His Holiness appears to be upon hopeless terms with the Republic of New Granada, if we are to judge by the tenor of his harangue to the consistory. . . . Laws which are very similar to those prevalent in Piedmont, Belgium, and France, are loudly protested against."

How well grounded are the hopes of Pius IX, of a rich "harvest" on this side the Atlantic, will appear from the position which New Grenada now occupies towards the Court of Rome: and from the confessions made of late, in unwary moments, of the comparatively small proportion of Romish immigrants in the United States, and to the still smaller proportion of their descendants, who remain faithful to the Papacy. In the United States indeed, and it were well it should be understood, our immediate danger from Popery is political in its character. If we can safely get through the present Irish Exodus, we shall have no cause for fear on this score: that is, if there be a tithe of truth in the grievous complaints of Romanists themselves, as to the falling away which ensues upon emigration. And now, when to the movements on the Continent, the quarrel in South America, and the prospects in the United States, we add the remarkable turn, which in the Providence of God, things are taking in Ireland, we are bold to ask, where are the encouraging prospects of Popery; where the discouraging ones, of genuine Catholicity; the Catholicity of the Gospel, and the Primitive Church?

Three years ago, and the Papacy, in the reaction which followed the revolutionary excesses of 1848, was never more

* It may be found in the *Correspondance de Rome*, No. 68, June 24th, 1851.

insolent, never seemed more prosperous, and towered almost as it had done in the age of Hildebrand. Men stood aghast. The vantage ground of centuries on the one side, seemed to be slipping from beneath their feet. The losses of centuries on the other, seemed likely to be more than repaired. The most ardent advocates of uninterrupted progress, beheld their theories destroyed; and asked whether the stream were really to be reversed, and if so, whether it would ever turn again. And now at the close of these three years, amid all these seeming elements of prosperity and power, a voice comes forth from the Vatican, and it is a voice of sad foreboding: a roll is extended to the faithful, and the writing of it, is lamentation, and woe. And yet, we need not wonder. A bubble always glows with its most gorgeous hue, just before it bursts.

We have a word or two to say, of the character of these movements. While we by no means feel that they are as yet assuming anything like completeness of form, and do not doubt that on many points, Romish error is as yet pertinaciously adhered to, we notwithstanding cannot but feel that there are two most hopeful symptoms in them. And we are persuaded, that the more entirely these symptoms pervade whatever shall be attempted, the more sure it will be in its progress, the more abundant in its fruits, and the more stable in its results.

In the first place, there is a very noticeable and most cheering appeal to God's Word, as received by the Primitive Church. This appeal quite pervades Hirscher's Treatise, and is especially to be noted, in his masterly argument for the Synodical functions of the Laity. We quote a passage in illustration:

"It is further of importance to inquire, what part in the management of Church affairs was originally accorded to the Laity. We have already touched upon two examples in the words above cited from the Acts of the Apostles. Let us further inquire into this matter. When Paul had reported to James at Jerusalem, and to the Elders assembled with him, what God had wrought by his ministry among the heathen, they returned thanks to God, and declared themselves fully satisfied, except that they were concerned for the sake of the *people*, who had received unfavorable accounts with regard to Paul. It was resolved therefore, before all things, to give them satisfaction; and the fact, that this matter was not overlooked, is proof of consideration for the wishes of the Laity. Again, when the brother at Corinth had committed the sin of incest, the Apostle shows himself highly indignant, that the congregation had not felt itself constrained, of its own accord, to expel him from communion: it follows then, that they had the requisite authority, and the obligation. And when the same brother had repented, and made amends, the Apostle orders that the congregation should restore him, and consoles him by the words, *To whom ye forgive anything, I forgive also!* The congregation had therefore a coöperative power, as for the excommunication of an offender, so also for his reconciliation. And fully

coincident with these Apostolic precedents is that example of St. Cyprian, concerning the reconciliation of the lapsed. This Bishop writes to 'his brethren of the Laity,' that 'this business should be examined in all its parts, in their presence, and with their counsel;' and in another place he says to the same effect: 'it is a subject which must be considered, not only in counsel with my colleagues, but also with the whole body of the Laity.' It has been before observed, that the Laity were present in great numbers, at the great Council of the Church convened at Carthage, concerning the validity of baptism administered by heretics.

Yet this appeal to Primitive Antiquity, is not to be so made as to bring us back to a wooden imitation of it, without reference to the wants and exigencies of our own times.

"Our times are earnest! The Spirit of God can alone suggest what they require. May it please Him to enlighten the servants of His Gospel; and may they, divesting themselves of the trammels of prejudice, apply themselves to the right understanding of His counsels! The mighty commotion which is abroad among the nations, is by no means a mere paroxysm which will soon pass by: it is a new era in the development of the life of nations; an acquisition which the people will find means to maintain. I hold it all important, that Christianity should accommodate itself to its modern circumstances, with wise perceptions and judicious adaptations. As for a recurrence to mediæval principles and practices, it appears to me a gross and most perilous mistake."

In the next place, the true view of the position, the rights and the powers of a National Church, is in at least a considerable degree apprehended and embraced. It has always been the object of the Church and Court of Rome, to destroy National Churches, and merge everything in their own pervading unity. Perhaps the boldest and most successful step in this path, was taken in the Council of Trent. In this Council, where the number of *Italian* Bishops was overwhelming, by compelling the vote to be *per capita*, and thus preventing any vote *by nations*, Rome doubtless supposed, that she had destroyed the national idea. Unquestionably she did destroy it for a time. But whenever it fully arises, as it seems to be arising now, and joins itself with the appeal to Primitive Antiquity, then the Tridentine Church, with its superstitions and its blasphemies will be swept to its own place, like straws before a deluge. The Tridentine Church *as such*, that is the Church of the Papacy as such, can never be reformed. She lies bound and helpless under her own Anathema. But national Churches, may, (as that of England did three hundred years ago,) throw off the Trentine yoke, and reform themselves: not as parts of the Roman obedience, but as parts of the One Church Catholic, claiming and using the liberty of their Christian birthright.

And now what is the duty of our own Church in this crisis? For three hundred years, we have acted on the defensive:

and there our work is nearly if not fully done. What Romish falsehood has not been rebutted? What Romish sophistry has not been torn in pieces? What Romish snare has not been laid open? What Romish claim has not been proved groundless and absurd? And is it not now the time for assuming a bolder attitude, and carrying the war into Africa itself? We may depend upon it, it is so. Let us hear the testimony of De Maistre :

"If ever Christians reunite, as all things make it their interest to do, it would seem that the movement must take its rise in the Church of England. . . . She is most precious, and may be considered as one of those chemical *intermèdes*, which are capable of producing a union between elements dissociable in themselves."

In this point of view, the suggestion of Mr. Coxe that many of our best English works in Theology, should be translated into the languages of modern Europe, and scattered over the Continent, is worthy of the greatest consideration. For in this way, really earnest minded men, and they will daily increase in number, will learn what as yet so few persons educated in the communion of Rome have ever known, that there can be reform without radicalism, catholicity without corruptions, and denial of error without infidelity. God speed the day!

The Church therefore owes Mr. Coxe a debt of real gratitude for his contribution to this good work. Our own American Church is indebted to him, for the clear and judicious manner, in which he has expounded to our English brethren, our ecclesiastical adaptations, and modes of Synodical action. Many hearts will be made to glow, and be roused to more earnest prayers as well as labors, by his own earnest words, not less than by those which he has conveyed from the lips of another; and something will have been gained, towards the fulfillment of the Lord's last prayer before His Passion: "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; THAT THE WORLD MAY BELIEVE that *Thou hast sent Me.*"

ART. V.—COLONIAL CHURCHES IN VIRGINIA.

No. I.—*The Old Smithfield Church.* By the Rev. LEWIS P. CLOVER.



IN an old dilapidated Church ruin there is always something of interest, even if its history is but partially known. Scattered throughout Eastern Virginia are many such; some of them built originally in a manner so substantial, that although now in ruins, a succession of years shows no material change in their appearance. Whilst others are down to the earth, a heap of rubbish only remaining, to mark the places where they once stood.

The old pile imperfectly represented by the wood-cut which accompanies this article, stands on the road to Suffolk, about five miles from Smithfield, Isle of Wight County. Like most of the old Colonial Churches in Virginia, little or nothing is known of its early history. Standing in the midst of a deep forest, solitary, and alone, with here and there the crumbling

fragment of a tombstone or monument lying at its base, the ruin is obscured from view, until one gets within a few yards of it, when by a sudden turn in the road, as he emerges from a dense wood, it rises majestically before him. When we visited the place it was our intention, after making a sketch, to have taken the measurement of the Church and Tower, and also to have copied some of the inscriptions, or such portions of them, as still remain upon the broken and time-worn tombstones behind the building. But in this, we were providentially disappointed; and we are indebted to a gentleman living in the neighborhood of the Church for the following description. We may add, here, that many of the monuments have from time to time, been carried away by persons living in the neighborhood and have been used for other purposes.

"Height of tower, 45 feet; height of roof on the tower, 10; in all, 55 feet: tower, 18 feet by 20 square: length of the building independent of the tower, $66\frac{1}{2}$ feet: width, $29\frac{1}{2}$ feet: height of the walls, 16 feet: height to the ridge pole, 33 feet: dimensions of the East window, 18 feet high by 12 wide.

"The people living in the neighborhood are all Methodists. I think the Church will not be used again, as the Church in Smithfield is in good order; the old Church being five miles distant, and in bad condition. An effort was made about twelve or fifteen years ago, to find the corner stone, but it proved a total failure. The only old people who professed to know anything about the Church are dead; and no one seems to take much interest in it, which is much to be regretted."

The Church was built in the Norman and Gothic styles of architecture, combined; the tower being in the Norman, and the other parts in the Gothic order. The walls are very massive; and even at this day, though plainly showing the effects of time, are in a state of remarkable preservation. In front of the tower, and leading into it, as the engraving shows, is a low arched doorway; the door itself having been removed. On the right, and left, is a round window, somewhat resembling a port-hole. Above, are three windows, with strong iron bars running horizontally across. Above these again, are four other windows, a little larger in size than the last named, and similarly protected with iron bars.

The Church was built sometime between the years 1630 and 1635; probably in the year 1632, just before the division of the Colony into the eight original Shires; that in which the Church stood, taking the Indian name of Warrosquoakeshire, which title it retained for a short time, and was then changed to that which it now bears. On the night of March

22d, 1622, about ten years before the Church was built, three hundred and forty-seven men, women, and children, were massacred by the Indians, and the whole colony threatened with destruction. It is thought by many persons, that the tower of the Church was designed for a fortress, in case necessity should require it to be used for that purpose. The period in which it was built, the massiveness of the walls, the construction of the windows, protected with iron cross bars, together with other circumstances, have led to this conclusion. It is very likely that every building, whether public or private, erected for years after the massacre by the Indians, was so constructed, as to afford protection against an enemy. That it was so with public edifices, and particularly Churches, which were then built, and supported by the general Government, is by no means improbable. None of the inhabitants of the Colony could have felt at ease, even while engaged in the worship of God; for from the time of the massacre, the Indians although at first driven back, continued their murderous assaults, and kept the whites in continual alarm. About the time, too, that the Church was built, an act passed the General Assembly, under the administration of Sir John Harvey, ordering the building of forts, making contracts, providing payments, and furnishing soldiers. The members of Assembly and the soldiers were planters, who felt deeply interested in the preservation and welfare of society; and as the clergy of that day were looked upon as public officers, and indeed to a degree possessed and exercised the powers of public officers, and as the Church in Virginia was established and sustained by the General Government, it may be that some of the Churches were constructed in such a manner as to afford protection against the Indians.

The tower, it is thought, was built some years subsequently to the erection of the main building. If this be true, it is still possible that, when built, it was designed to be used in an emergency as a place of defense. Twenty-two years after the massacre which threatened the complete extirpation of the whites, Opechancanough, the ruling chief and master-spirit of the first outbreak, now grown old and almost blind, showed a determination, before sinking into the grave, to rally the various tribes under his command, and once more attempt the accomplishment of that, in which he had previously failed—the extinction of the white man in Virginia. From three to five hundred whites were killed; notwithstanding which, the effort was unsuccessful, the Indians were routed and the old chief captured. The 18th day of April, 1645, was

appointed by the Assembly a day of thanksgiving for this escape from the Indians. Some years after this, a powerful and warlike tribe, the Rechaecrians, of whom up to this period, but little was known, came down from the mountains, and took up their position upon the falls of the James river. It was with great difficulty and considerable loss they were driven from their post. There could have been no period then, for many years after the Church was built, that those who assembled to worship, could feel safe from the savage. That the Church therefore, or rather the tower, should have been constructed with a view to the purpose named is not improbable.

These are however matters of conjecture. The tower, which like the other part of the Church is built of brick, has a somewhat fresher appearance than other portions of the building. This, together with its being of a different order of architecture from the main building, has led to the belief that it was erected at a later date. The roof of the tower was newly shingled some years since, as must have been that of the main building, although the roof of the latter is much decayed and covered with moss. The buttresses, as seen projecting from the sides of the ruin, are much crumbled, and overrun with creeping vines. Still the walls are firm and compact; which leads some of the friends of the Church in Virginia to hope that the building will be again repaired, and used once more for the holy purpose for which it was originally designed. Behind the buttress near the rear of the building, is a small doorway leading into the Church, at the side of the chancel.

The inside of the structure is in keeping with its exterior. Everything has an antiquated appearance. The little that remains, bespeaks an age long since departed. The gallery of English oak, facing the chancel, stands, what is left of it, as it did probably when first built. The antique frame work, the substantial brick floor, the large window back of the chancel, together with the solid, we had almost said time-defying walls, tell the whole story. This window was once filled with diamond-formed lights, of variegated or stained glass, or glass upon which were painted Scriptural designs. These, however, have been removed, and the openings filled in with brick and mortar.

An intelligent gentleman, who, from his advanced age, and long residence in the neighborhood of this Church, is better qualified than almost any other person to give information about it, writes in answer to a communication, which we ad-

dressed him upon the subject; "I saw the old building, first, some fifty years ago. It was then as it was originally built, but in quite a dilapidated state; having been neglected from the time of the Revolution, and perhaps some years before. Its pews were high, and, as the old people said, of English oak and workmanship. The chancel, &c., of the same material, was at the south side of the Church. In the east end was a large antique window, nearly or quite deprived of its original diamond-shaped glass. Below it, were two paintings on the wall, of Moses and Aaron, poorly executed; also the Lord's Prayer and the Ten Commandments. The large old Bible was still upon the desk, and there was left, until destroyed sacrilegiously by vagabonds. Some forty or more years ago, a general subscription was got up, to preserve the building if possible, from entire ruin. It received a slight repair, and as there was then no Episcopal Minister in the parish, it was preached in by other denominations. Some twenty-five or more years ago, it was taken possession of again by the Episcopalians, and preached in by the Rev. Wm. Jones, the first pastor who had lived in Newport parish since the death of the Rev. Wm. Hubbard some forty years past. Mr. Hubbard was one of a few clergymen left on parishes in the different Counties; and only preached funeral sermons, married, and christened,—and now and then delivered a Masonic discourse. Parsons of the old school generally belonged to that craft. Mr. Hubbard remained until his death upon the parsonage-farm of the County, a mile or two from Smithfield; after which, it was sold under an infamous act of the Virginia Legislature, suggested perhaps by Thomas Jefferson.

"While Mr. Jones was with us, the old Church was again repaired, and some alterations made, which I thought were for the worse and opposed, wishing it to be preserved in its original order. The chancel, &c., was removed to the east end, and the most part of the openings of the Gothic windows was filled in with brick and mortar. About this time, the venerable Bishop Moore sometimes visited us, and delighted in holding forth in the old Church. Bishop Meade, also preached in it; and lastly, the Rev. Thomas Smith, deceased some ten or fifteen years since. From that time it has been too much out of repair for use. The date of the building of the Church I have heard, but do not remember from whom, when, or where, was 1630 or thereabouts."

Tradition says, that the brick, lime and timber, of which the Church was built, were all brought over from England. Some think the bricks and frame-work, only, were brought from

England; and that the mortar was not imported, it being made, as they contend, from oystershell-lime, which was never in use in England; the materials for which are so abundant near the Church.

There are a good many legends in existence connected with the old Church; some of which may be true, but are quite as likely to be imaginary. We may listen with admiration and wonder to the tales told, of bright haired maidens and sturdy Cavaliers, who once crowded around the chancel rail of this venerable building; and of altar cloth and massive plate, sent by Royalty, as vessels consecrated for the Temple of Jehovah. Yet, there is really, very little of a reliable nature, beyond what has been stated, known, or perhaps ever will be known, of the old Smithfield Church. It is a monument, of the deepest interest, of those, who, more than two centuries ago, knelt at its altar, and whose ashes rest in peace, waiting the Resurrection-morn. It is a grateful, and, we trust, not wholly useless labor to revive the recollection of the early Churchmen of Virginia. In the histories of our country as hitherto written, and mostly by New England men, too little prominence has been given to that noble race, from whom sprang so many of the architects of the American Republic; and especially that honored name—"first in war, first in peace, and first in the hearts of his countrymen"—THE IMMORTAL WASHINGTON.

ART. VI.—SKETCH OF THE LIFE AND CHARACTER OF
BISHOP GADSDEN.

THE late Bishop Gadsden was certainly one of the remarkable men of the age. Without anything imposing in his person, in size small, in habit of body meagre, careless of his person and dress, often abrupt in speech, he yet exercised an influence for good, which few men are able to obtain. Moving in the most refined and polished circles, among the old aristocracy of perhaps the most refined and aristocratic State in the Union, though little regardful of its conventionalities, he was everywhere received with respect, his motives and acts generally appreciated. Among those, who knew him better, who could make allowances for the peculiarities of a man, without vanity, negligent of self, and wholly intent upon one great object in life, he was greatly beloved. Among the poor, perhaps no man in his native city ever enjoyed the return of so earnest and universal a gratitude. Among the free colored population, he was looked upon as a *saint*, and thousands of slaves, in city and country, looked up to him as their spiritual father, and with their characteristic, oriental ardor, wherever he went, invoked blessings on his head.

Apart, then, from his station, as a Bishop in the Church of God, apart from his theological attainments, which were of no mean order, it is worth while to attempt to trace, however inadequately, the outlines of such a man's character and the chief events of his life. We desire, also, to leave on our pages some brief memorial of a name, which was not unworthy to be inscribed on the roll of the great and good men, who have been chief pastors of our American Church. That it must necessarily be brief and inadequate, we regret the less, as we learn from good authority, that a fuller account of his life may, in due time, be expected from a competent and reliable source.*

Christopher Edwards Gadsden was born in Charleston, South Carolina, where he spent nearly all his life, on the 25th of November, 1785.

He was the eldest son of Philip Gadsden, by Catharine Edwards, from whom he derived his middle name. His pater-

* For a great part of the sketch of the earlier life of Bishop Gadsden, we are indebted to brief, but interesting memoranda, furnished by the distinguished brother of the deceased—Col. James Gadsden.

nal grandfather was General Christopher Gadsden, a name well known in the annals of the Revolutionary War, and who suffered a long imprisonment in the dungeons of St. Augustine, on account of his heroic attachment to the cause of his country. His maternal grandfather was John Edwards, who was also honorably connected with the Revolutionary War. Both these gentlemen were remarkable for their great honesty, firmness, and determination of purpose—qualities, which obtained a hereditary and still more remarkable development in the subject of our Memoir.

The incidents of his boyhood are almost unknown to us. But he was sent at an early age to a school then enjoying a high reputation, entitled the "Associated Academy." At that period, and long after, almost all the teachers of any reputation in Charleston, were Englishmen or Scotchmen, and had enjoyed the benefits of a thorough training in the celebrated schools and universities of the mother country. Along with the thorough drilling in the Classics and Mathematics which they there obtained, they brought with them that stern habit of discipline, and that unmerciful use of the rod, which is now almost unknown, but which has still a *feeling* remembrance in the minds of the older portion of the present generation. The classical department of the "Associated Academy," at the time when young Gadsden was a pupil in it, was under the supervision of Dr. Headley, John Smith, and Dr. Dwyer, all three said to have been scholars of no ordinary attainments.

The mathematical and English departments were confided to Mr. Williams and Mr. Stuart. The former was a man of ungovernable passions. But it is characteristic of the subject of our Article, that the only correction, which he ever received at school, was from the hands of this tyrannical master; and even this was so entirely unmerited, that the master was compelled to acknowledge his mistake, in order to escape admonition from his superiors. This may be regarded as an extraordinary fact, in days when the *rod* was not only not *spared*, but was considered as the most efficient, if not the *only* means, of enforcing discipline, and inciting the scholar to higher attainments. It may be regarded as still more remarkable, since young Gadsden exhibited from his earliest years, those prominent characteristics, which marked his whole life—great determination, honesty of purpose, and impetuosity of temper, which might have been expected to bring him into collision with teachers, who were never in those times expected to use forbearance towards their pupils. But these qualities were, on the other hand, modified by great self-denial and

humility, by a strictly upright and moral deportment, and, above all, by the deepest religious impressions. Like Bishop White, there seems to have been no period of his life, to which his own memory, or that of his friends, could refer, which was not marked by the same feelings and habits of piety, and governed by the same high religious principles. In this, as in other things, "the boy was father to the man:" what he was as Bishop, that he was as school boy, as a student at College, as a minister of the Church. There was not only no inconsistency, there was scarcely any *change* in his principles or conduct, during the course of a long life. Indeed, he can scarcely be considered ever to *have been a boy*. Grave, thoughtful, studious, intensely industrious, though he had errors and sins to lament, they were not those of youth. In energy and definiteness of purpose, in singleness of aim, in an unhesitating rejection of whatever could impede the attainment of his one grand object, he was always a *man*. Like his great contemporary, classmate in College, and friend, Calhoun, he not only allowed himself no amusements, but never seemed to feel the want or desire of any. And we are assured by the contemporaries of his early life, that this was as much the case in boyhood and youth, as in manhood, and when weighed down by age, and the cares and distractions of the Episcopate. His one grand object of which we have spoken, was his determination to enter the ministry of the Church, and devote himself, body and soul, to the service of Christ. This is said, emphatically, to have been "contemporaneous with his will to decide."

It is remarkable, that so devoted and uncompromising a Churchman, should have received a great part of his religious training under another and widely different system. His father was a Churchman, but his mother and a maiden aunt, on whom his religious instruction, in early life, mainly devolved, were attendants on what was then called the "Congregational Meeting." This Society had occupied at an early period a wooden building, popularly called the "White Meeting,"* (since superseded by a brick building, called from its form, the "Circular Church,") and, on the increase of the Society, had erected an additional place of worship in Archdale Street, the congregation worshipping in which afterwards seceded to Unitarianism. But during the boyhood of the subject of this sketch, these two congregations were united; and served alternately by Drs. Hollingshed and Keith. Young

* Hence Meeting Street.

Cadsden and his brothers were regularly carried one part of the Sunday to "Meeting," in company with his mother and aunt. In the morning, he went with his father and grandfather, to St. Philip's, the Church of which he subsequently became Rector, and in the afternoon he accompanied his mother to one of these dissenting places of worship. He also attended weekly at the residence of Dr. Keith, for the purpose of being catechized. The instruction then given among Congregationalists and Presbyterians, was far more definite and strict, than in these days of laxity. In those days, the first requisite was a thorough mastery of the "Assembly's Shorter Catechism," accompanied by an oral commentary and Scripture proofs, when a minister was the teacher. This was often followed by the "Larger Catechism." But though the teacher in this case was a man of well known ability and learning, and though he was seconded by a much loved mother and affectionate aunt, who had devoted herself to the care of her sister's children, our future Divine seems to have retained no favorable impression of the system, in which he was thus sedulously indoctrinated. Whether it was from his early leaning to the Church, or from a disgust at the hard and dry dogmas of Calvinism, and the peculiarly repulsive features of the "Assembly's Catechism," a work as little as possible suited to the young mind, he was, through life, the uncompromising opponent of every part and parcel of the theology and ecclesiastical polity peculiar to Congregationalism.

For another and more practical and rational part of his mother's instruction, he ever retained an affectionate appreciation. By her efforts he was formed to the habit of daily morning and evening devotion, which he never afterwards intermitted; and from her he learned "Watts's Hymns for Infant Minds," a little work which he used in instructing the young throughout his ministry. Indeed, he caused an edition of it to be printed for his own use in the Sunday School.

He was led into the ministry of the Church, which he so deeply loved, and which he contributed so much to extend and to build up on the solid foundation of Evangelical truth and Apostolical Order, not by a mere hereditary belief, and by the habit of attending on her services; but, in opposition to powerful influences acting both on the intellect and affections, he made choice of the Church, and never swerved from his purpose. It was the deep conviction of his mind and heart in favor of the truth of doctrine and apostolicity of order, preserved in their integrity and held together, as he believed, in her alone, which led him into the Protestant Episcopal Church,

to which he was ever afterwards so devoted, so conservative, and so indefatigable a servant. The main bias of his early education was, as we have shown, towards Presbyterianism or Congregationalism, which, at that time, differed little except in Church Consistories; but very early resolving on the ministry, with a mind developed beyond his years, he early examined into the foundation of the doctrines which he adopted, and thoroughly satisfied himself of the conformity with Scripture and sound reason of those contained in the Liturgy, Offices, and Thirty-nine Articles of the Church.

In 1802, he was transferred with his brother John (father of the distinguished young Clergyman, the Rev. Christopher P. Gadsden, now assistant Minister of St. Philip's Church) to Yale College, and joined the Junior Class. He passed through College, as might be expected from his character as a boy, without any stain of those youthful follies, which so many subsequently good and useful men have had occasion to regret in their academical life. What were then his favorite studies, and in what he specially excelled, we are not informed. We may conjecture from his pursuits in later life, that they were solid, rather than ornamental. He seems never to have acquired a taste for poetry, and he had little delight in any work of pure imagination. The character of his mind was eminently *practical*. Whatever he might have done in College, in after life he eschewed metaphysics, as assisting the preacher, only to mystify himself and his hearers. Yet, when metaphysical reasoning was addressed to some great and practical purpose, as in the old Divines, Hooker, Pearson, and Butler, he could thoroughly enter into and appreciate their arguments. Pearson was specially his favorite, and is believed to have been read carefully through by him several times, even after he entered the Ministry. But, as we have said, little is now to be recovered of his College life, but that he passed through with credit, and took his degree of A. B. in 1804. He was a member of the Connecticut Alpha, of the Phi Beta Kappa Society, in which, if we rightly recall the Rule at our own initiation a quarter of a century ago, only one-third of a Class can be admitted, and those supposed to be the best scholars. He received the honor, on graduating, of a *Colloquy*, which he prepared and delivered with Mr. David Plant, afterwards Lieut. Governor of Connecticut. The "honor" may be regarded as a high one, considering the number of the Class, (sixty-six,) and the intellectual character of its members. Among them were John C. Calhoun, Major Felder, late a leading Senator in South Carolina, and the Rev. Mr. Snow-

den of Pineville, who all departed this life before him, and the Rev. Mr. Pierpont, the poet of Massachusetts. The friendship commenced in College between Calhoun and Gadsden, was never intermitted. Though their pursuits were widely different, each retained through life a cordial regard and veneration for the other. The last time we met the great Senator, was with two or three friends in company with the good Bishop. It was curious to listen to the ponderous, original, searching dissertations of the one, and the short, compressed, eager, weighty sentences of the other; to see how the mind of the one was wholly absorbed in his *country's* good, and forming gloomy but true presages of the results of the Mexican war then raging; and how the other would escape from these topics to the Church of the living God and the triumphs of the Cross. Touching, indeed, was the close of that friendship on earth of two men so attached, and yet so different, when, at the close of that splendid ceremonial, the like of which has never been seen in the South, the good Bishop committed the remains of his early and steadfast friend to the tomb in his own cemetery of St. Philip's. A goodly company of white robed priests surrounded the coffin; and among them were conspicuous the gray hairs of the much loved Bishop, while with low and trembling voice, but a deep pathos, as if foreboding how soon the same words would be said over his own lifeless remains, he pronounced the words, "earth to earth, ashes to ashes, dust to dust."

But not to anticipate. At College, as at school, Mr. Gadsden rarely if ever participated in the sports and recreations of other young men. Steady in the pursuit of one object, and faithful to the obligations which he had marked out for himself, he was almost stern in the performance of them. At the same time, in his personal relations, he was accessible, social, and cheerful. No one entered more readily into a lively conversation, or enjoyed with more zest a humorous narration, an amusing anecdote, or a sally of wit. It was here, as in many other things, that his stern self-denial shone forth. With so quick and lively a sense of enjoyment in that which was an *occupation* for others, he refrained from its indulgence on principle. Yet it was wholly without the sourness of puritanism or the gloom of asceticism. These qualities never changed in him. Amidst the hard work of the episcopate, combined with the oversight of the largest congregation in the Diocese, when he would work before day, or half the night for the Church, he would occasionally give his evenings to society; and then always delighted in the company of the young,

with whom he, on the other hand, as unsophisticated as the youngest, was an especial favorite.

On his return from College, in 1804, when he had reason to suppose that his family was wealthy, he found that misfortunes had fallen upon them. The large expected inheritance from his grandfather, had all been absorbed and lost in the failure of the sons. His father was actually reduced to poverty: stripped of his domicil, and even of his furniture. In this extremity he hastened into the ministry. No doubt his tastes and wishes would have preferred a full and laborious preparation; but filial duty called on him to exert himself for the support of his parents, and to that call, his heart could not be inattentive. His haste was the less injurious, as his favorite studies had ever been the Bible and Prayer Book, and he was probably better read in theological lore, than most of his contemporaries of the Clergy. Whatever deficiency he might have had, was fully repaired by subsequent diligence.

* He was ordained Deacon on the 25th of July, 1807, at little more than the canonical age, by Bishop Moore of New York. In January 1808, he was elected to the charge of the ancient† parish of St. John's, Berkley, situated among the rich rice plantations of Cooper river. Here he continued little more than two years, having resigned it February 2d, 1810, to become assistant Minister of St. Philip's Church, in connection with which he spent the remainder of his life—the long period of forty-two years. Short as was his term of service in St. John's, we have often, within a few years, heard the older inhabitants of that beautiful region, speak of him in terms of affection and respect. While in charge of this parish, and for some time after, when Assistant at St. Philip's, in the extremity of his family distresses, he took charge of a number of pupils. Among these were the Hon. J. E. Holmes, (long the distinguished representative of Charleston District in Congress, now of California) and several other young gentlemen, who have since become eminent in their sphere, though enjoying a more local distinction. His brother next younger than himself, Col. James Gadsden, had been his contemporary in College. But two other brothers were prepared by him, and three younger ones were sent by him to School and College. One of these is now a respected presbyter of the Diocese of South Carolina. He thus showed his fraternal affection to be not less than his filial piety. "Indeed,"

* Dalcho's Church History of South Carolina, p. 209.

† Organized 1706.

says his eldest surviving brother, "having subsequently married, he was the father of two families; the religious as well as the school education of which he superintended with a solicitude and affection unparalleled."

In April, 1810, he was ordained priest by Bishop Madison of Virginia. Both these ordinations took place in the long and dreary interregnum, between the death of Bishop Smith in 1801, and the consecration of Bishop Dehon in 1812. Many of the congregations existing in the Diocese before the Revolution were then scattered, and the ancient houses of God laid in ruins. Mr. Gadsden performed such missionary labors among these, as his other duties would allow, and with his characteristic ardor commenced the work of resuscitating them. In this he was warmly and ably aided by Mr., afterwards Bishop, Dehon, who came into this Diocese from Rhode Island, at first seeking the restoration of his health, and in 1809 accepted the Rectorship of St. Michael's Church, Charleston. In 1810, Dr. Dehon, Mr. Gadsden, and others founded the Protestant Episcopal Society for the Advancement of Christianity in South Carolina, an Institution, which, from small beginnings, has become a wealthy and powerful Association, possessing a library of some five thousand volumes, expending some five or six thousand dollars per annum, supporting Candidates for Holy Orders, and sending every year a number of Missionaries to destitute places in the Diocese. Of this Society, Mr. Gadsden was a Trustee from the first, its constant and ardent friend, and since 1840, *ex-officio* its President. In 1812, Dr. Dehon became the Bishop of the Diocese. Before this, an ardent friendship had commenced between these two gentlemen, which was interrupted only by the death of that learned, able, and godly prelate, in 1817. A beautiful memorial of this friendship exists in the work modestly entitled, "An Essay on the Life of the Rt. Rev. Theodore Dehon, D. D., &c., with an Appendix, by C. E. Gadsden, D. D." published in Charleston by A. E. Miller, in 1833. This work is less known than it deserves to be. It is an able and affectionate portraiture of one of the most eloquent preachers and saintly men, which the Church in America has ever known. But as it is still accessible, we forbear to remark further upon it. Perhaps hereafter an Article may be drawn from the materials contained in it, of value and interest to our readers.

In 1814, Mr. Gadsden became, on the death of the Rev. Mr. Simons, Rector of St. Philip's Church, Charleston, the oldest and perhaps the most important congregation in the

Diocese. To the duties of this arduous charge, he addressed himself with the greatest earnestness and zeal. Though his voice was low and his delivery defective, yet such were the weight and force of his sentiments, so sound and solid was his theology, so finished was his style, whenever he found time to elaborate his discourses, and above all, so holy and blameless was his life, that he was always listened to with respect, and by his habitual hearers, preferred to more eloquent men. To eloquence, indeed, he never made any pretension. Though as far as *style* is concerned, he could, and did, on certain occasions, exhibit himself as a master of purity, neatness, and precision; he generally seemed to aim at nothing more than a plain straight forward statement of the truths of the Gospel, as held by the Church.

In the department of pastoral care, few men have excelled him. Prompt at every call, never delaying till to-morrow the work of to-day, disregarding weather, apparently insensible to fatigue, he might be seen hastening with his rapid and irregular step from house to house, intent only on his work, to relieve the poor with the alms of the Church, to aid which he often drew largely from his own purse, to comfort the sorrowing, to pray by the bedside of the sick, and to administer the Holy Communion, to the chronic invalid, and the sick Christian about to depart from this world of sorrow. But perhaps the pleasantest sight was to see him in the Chancel surrounded by the children of his flock, hearing the Catechism, and encouraging lisping childhood to its first imperfect utterance of the great truths contained in that beautiful compend, the Catechism of the Church. In this office he delighted; and white and black, of two or three generations, gathered in succession around him, as a venerated and loved spiritual father.

The number of Communicants in St. Philip's was large, numbering usually for many years more than three hundred whites, and a very large proportion of free colored people and slaves. In the religious instruction of the colored race he took a very warm interest, and was rewarded by a cordial affection on their part.

In 1818, after the death of Bishop Dehon, we have been credibly informed, that he was the only candidate spoken of as Bishop, and would have been unanimously elected, but for his positively declining to have his name brought forward, and earnestly entreating the Convention to fix upon Dr. Bowen, formerly Rector of St. Michael's, Charleston, but then Rector of Grace Church, New York. Dr. Bowen was accordingly unanimously elected Bishop, and cultivated a friendship with

Dr. Gadsden, similar to that existing between the latter and Bishop Dehon. The most entire harmony existed between them on all matters relating to the Church. During the Episcopate of Bishop Bowen, grew up dissensions in the Church in South Carolina, which had before been perfectly united. The occasion of their first appearance was, we believe, the measures pursued by some revivalist preachers of other denominations, with whom several of the clergy of the Church sympathized, as doing a great work and converting many to God. They consequently fell into certain measures condemned by Bishop Bowen, and regarded by him as of a pernicious tendency. They, on the contrary, regarded him as so far, opposing the progress of true religion. There were other points of difference not necessary now to detail. On the death of Bishop Bowen, in 1839, the Diocese was found to be divided into two parties. At the election in February, 1840, Dr. Gadsden was the candidate of one party, and the present Bishop of Georgia, of the other. The learning, popular eloquence, piety, and personal friends of the latter gained him a handsome support.

Great principles were, however, considered to be at stake, and the contest between the partisans of each candidate, though conducted with decorum and forbearance, was a somewhat excited one. Dr. Gadsden was elected at the first ballot, by a small majority of the Clergy, and a large one of the Laity. After the adjournment of the Convention for the day, the Bishop elect, called the Clergy around the Chancel, and, taking his stand by the altar, addressed them in a short speech, which drew tears from many eyes. He declared that, if he knew his own heart, he had no personal ambition in regard to the office, that he wished only the good, the unity, the peace of the Church, and proposed that the Clergy should unite in nominating some third man, (as nearly as possible acceptable to all,) in whose favor he would gladly decline the office. He went on to name a respected presbyter, whom he eulogized in terms of affectionate admiration. But his speech had the precisely opposite effect from what he intended. The exclamation was audibly heard, "what a magnanimous man!" and there ensued a general acquiescence in his election, even those who had warmly and conscientiously opposed him, being unwilling to disturb the result.

His consecration at Charleston having been providentially prevented, he was consecrated in Trinity Church, Boston, on Sunday, June 21st, 1840, Bishop Doane preaching on the solemn occasion, one of his most eloquent sermons

We extract the following account of the services, from "The Banner of the Cross:"

"On Sunday morning last, the first Sunday after Trinity, in Trinity Church, Boston, the Rev. Christopher Edwards Gadsden, D. D., Rector of St. Philip's Church, Charleston, Bishop elect of the diocese of South Carolina, was consecrated to that holy office by the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese, and Presiding Bishop; assisted by the Right Rev. Dr. Doane, Bishop of New Jersey, and the Right Rev. Dr. McCoskry, Bishop of Michigan. This is the first consecration to the Episcopate, which has taken place north and east of New Haven. Its occurrence in Boston was designed by the Bishops assembled in New York, at the Board of Missions, and by the Bishop elect, as a just tribute of respect to their venerated senior. It was a day to be remembered in New England, and to be noted in the history of the Church in America. A happier illustration of the true doctrine of the 'one, holy Catholic, and Apostolical Church,' need not be desired than in the consecration in the remotest northern seat of our Episcopacy, of the diocesan from the farthest South, by the Bishop of the Eastern Diocese, assisted by the Bishop of one of our most central, and one of our most western Sees. Bishop Gadsden is the thirty fifth who has been consecrated for this Church, of whom eighteen are now living. We rejoice that the mantle of Dehon and Bowen has fallen on him who was for thirty years their bosom friend, and counselor; and we beseech Almighty God to shower his choicest blessings on the Bishop and diocese."

Bishop Gadsden returned from this solemn scene with a deep impression of the responsibility then laid upon him, and commenced his duties with his usual earnestness and diligence. On September 9th, 1840, he held his first confirmation in St. Michael's Church, Charleston. We well remember the deep interest of the occasion. That venerable and spacious building was crowded in every part. As Bishop Bowen had died more than a year before, the class prepared was large, numbering one hundred and twenty-six, of whom if we remember right, twenty or thirty were colored persons. The good Bishop addressed them with unusual fervor; and with a voice trembling with emotion, and a tearful eye, called upon them, by the help of God, to continue according to that beginning, to love and serve God with all their hearts, and committed them solemnly to the care of His heavenly grace.

The sickliness of the low country does not admit of Episcopal visitations being made, in that part of the Diocese, in summer. The Bishops, therefore, make most of their visitations in the upper country (a more healthy region) in summer, and reserve the low country for winter. As soon as the season would allow, Bishop Gadsden commenced his tour through the Diocese; and from that time usually visited the more accessible congregations once a year, and the less accessible once in two years. He was everywhere received with the most affectionate regard. The proverbial hospitality of the South Carolina planter, received always a new stimulus in his

behalf. His lively conversation, his attention to the young, his scrupulous care to avoid the least unnecessary trouble, his simple and unpretending manners, made him a universal favorite. Wherever he had been once, he was heartily welcomed again and again.

On these visitations in the country, he never omitted an opportunity of requesting the Master to collect the servants of the family, and the negroes of the plantation; of holding with them the Evening Service of the Church, and of addressing to them a short extemporaneous discourse, often expository of the Lesson of the evening, or of some portion of the Catechism. It was a beautiful sight to see this venerable Bishop of the Church, highly esteemed for theological learning, accustomed from his youth to the most polished and intellectual society, the friend and companion of the most distinguished men in the land, thus stooping to the lowest, and bringing down the great truths of the Gospel, to the most uncultivated. In the piazza of the planter's mansion, in the "cotton house," or in the smoke-dried negro hut, you might see the humble Bishop surrounded by fifty or a hundred sable sons of Africa, and speaking with apparently greater earnestness and delight, than when he addressed from some lofty pulpit in the city, a polished and intellectual congregation. He thus set an example to his presbyters and deacons, which has been extensively followed. The good work of supplying the ministrations of the Church to the negroes, begun by the first missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and kept up with more or less zeal in some of the Churches in his Diocese to his time, received a new impulse from his exhortations and example. Many country Rectors have engaged in it, with combined zeal and prudence. Some country parishes have from two to four hundred Communicants, besides those belonging to the Methodists and Baptists. Some parishes employ an assistant Minister, and several of them Catechists for this purpose; and many masters and mistresses have undertaken the work themselves. Several country clergymen officiate four or five times a week in winter, for the benefit of these people, who are popularly considered at the North, as wholly cut off from religious privileges. May we not believe that there is no part of his labors to which the spirit of our departed Bishop can now look with more satisfaction, than his work among the negroes?

We do not purpose to go through his work in his Diocese, or his labors in the General Convention, and in vacant Dio-

ceses, in detail. What we have said, may be as much as our limits will allow.

His family relations also, we shall touch upon in few words. Bishop Gadsden was twice married. His first wife was Miss Eliza Bowman, by whom he had no issue. His second, was Miss Jane Dewees, to whom he was married February 11th, 1830. This lady, with three daughters and two sons, survive him, living evidences of the blessed influence of his sound precepts and holy example. His eldest daughter has long been, it is believed, a worthy Communicant of the Church; and his elder son, being at that time about the age when the young are usually prepared for that Apostolic rite, was confirmed by him on his sick bed, along with his eldest brother, who had long contemplated this step, and a nephew and niece. It was a touching sight to see the good Bishop, then emaciated by a long and painful disease, and in daily expectation of his departure, sustaining himself with difficulty, and making an extraordinary effort, surrounded by his weeping relatives, and striving to close his Episcopal services and his life together; and at the same time blessing, in this solemn ordinance, some of those the most dear to him, and as far as in him lay, setting them apart for God and His service in time and eternity. The remembrance of such a Confirmation *cannot* be lost; may its influence never pass away!

The good Bishop died as he lived. Every interval of intense suffering was employed by him in reading the Bible or the Prayer Book, or in some necessary arrangement of his private business, or that of the Diocese. He was remarkably correct and methodical in all his affairs, and left nothing perplexed or entangled for his executors to unravel. His death called forth a universal burst of grief, and his funeral was attended by an immense concourse of weeping friends.

We have endeavored, as accurately as possible within our limits, to set before our readers, the *Bishop* and the *man*, as he really was; and we cannot do better, than to close with the beautiful tribute to his memory, written by the Rev. Mr. Young, as his successor in the editorship of the "Charleston Gospel Messenger." Mr. Young was appointed by the Clergy of the City to prepare and deliver a Sermon in commemoration of the Bishop, on All Saints' Day. But, alas! too soon for us, he was taken to his own rest before the day arrived:

"Out of the fullness of our hearts we must speak; for our friend and counselor and guide has been taken away from us; and although we can recall occasions on which we entertained and expressed different

views from those which he maintained, we cannot remember that those differences ever gave occasion to an unkind remark. We mourn for ourselves; but more especially for our Diocese, now left without its *visible* bond of union. Thanks be to God, our Great and Invisible Head ever liveth, and by his one Spirit, pervades and unites every member of His one living Body. Still we are an afflicted people; and, as such, we are 'exercised' by His chastening, or we are not worthy to be called *His* people. We are, for a time, as a family deprived of its parent; and years must roll away, before new ties and new associations can become as binding as those which have now been broken. From how many hearts went up a prayer for a blessing on our Father: and God blessed him, but afflicted us. We asked that he might be restored to health: and God removed him to a land where sickness never comes. Our land will know him no more forever. We prayed that God would have mercy upon us, and spare him to us a little while longer: and mercy—may it prove to us the best of mercies!—was shown by humbling us to the very dust: but he was not spared to us; and whilst we realize that the denial of our prayer was from the fountain of infinite and eternal love, yet is there an almost overwhelming sorrow in our hearts. We tremble for ourselves, lest the present condition of our Diocese lead us to sin against charity. In the feebleness of our faith, we even tremble for the ark of God. We know that that ark will ride in safety over the troubled waters; but yet, such is our weakness, we tremble when we contemplate the dangers to which it is exposed. The counsel which we would take to our own hearts, and which we would impress upon our readers, is to pray fervently and unceasingly 'for the peace of Jerusalem.' May the God of Grace give us a calm and holy trust in His own infinite mercy and love.

"But we proceed to speak of him whose loss we mourn. Few men possessed so many of the qualifications of a Christian Bishop, as our Father.

"A MORE SELF-DENYING MAN WE HAVE NEVER KNOWN. To *physical* enjoyment he seemed utterly indifferent; and what he should eat, or what he should drink, or wherewithal he should be clothed, seldom, if ever, found place in his thoughts. The desire of that homage which is won by *intellectual* attainment and display, and which is so often a snare to those who are called upon to instruct publicly their fellow-men, seemed altogether foreign to his character. We have never listened to his teachings from the pulpit, without feeling solemnly rebuked by his apparently utter forgetfulness of self, in the annunciation of what he deemed the truth of God. We have almost doubted, at times, whether it were possible for him to understand the meaning of the expressions—'intellectual pride and intellectual vanity.' *Spiritual* enjoyment he must have valued. But he seemed not to seek for it: for his only desire appeared to be to do the will of God; and in humble dependence on the merits and righteousness of his Redeemer, wait for the joy which is at God's right hand. We know no greater self-denial than this.

"WE NEVER KNEW A MORE HUMBLE MAN THAN OUR BISHOP. He esteemed others better than himself, and was ever ready to take the lowest place. Though the greatest among us, he made himself the servant of all; and even when he deemed himself called upon to maintain the rights and dignity of his *Office*, all felt convinced that the *man* was forgotten.

"HE WAS, MORALLY, THE BRAVEST MAN WE EVER KNEW. We do not mean that we have never met with men as fearless in the discharge of the duties of their office as he was. But we have never known his equal in that courage which shrinks not from the acknowledgment of error. Constitutionally impetuous, he was sometimes tempted to the use of seemingly unkind language towards those with whom he differed; but he never failed to ask their forgiveness. We have known him to go miles, in a storm of wind and rain, to seek for one whose feelings he had supposed himself to have wounded, that he might say to him, 'Forgive me this wrong.' It mattered not against whom the offense had been committed. Whether it were a servant, or child, or the most influential of his Presbyters, his conduct was the same.

"HE WAS ONE OF THE MOST HONEST MEN WE HAVE EVER KNOWN—an Israelite indeed, without guile. Of what the world calls 'policy,' he was ignorant; or he so thoroughly despised it, that it had no place among the weapons of his warfare. No man need ever go behind his words or his actions to discover the end he had in view: and although all who were brought into close or frequent intercourse with him, learned to love him for the noble traits of character by which he was distinguished, yet none could say of him, 'he caught me with guile.' In pure simplicity of character, we never expect to see his like again.

"HE WAS A MAN OF THE LARGEST CHARITY. For *opinions* which he deemed false, he had no charity at all; and hence, mistaken men called him a bigot. But for *men* his heart was filled with love. Even in that freedom of intercourse which long journeyings together necessarily produced, we have never heard him utter an unkind word, even of those who had done him the greatest wrong. Nothing seemed more difficult to him, than to think ill of his fellow-men; and while he lived we deemed this one of the weaknesses of his character. But now that he has gone to the land of love, we cannot wish that he had been other than he was. May we ever feel the rebukes which his kind judgments have often given us.

"WE HAVE NEVER KNOWN A MORE DEVOTED, A MORE UNTIRING LABORER IN HIS MASTER'S VINEYARD. To his Pastoral and Episcopal duties he sacrificed almost every social and domestic enjoyment. He seemed to live only for 'Christ and His Church.' Go where he would; be his condition of body or mind what it might, he seemed always to have his thoughts engaged in plans for the advancement of the cause to which he was pledged. We have never known him to neglect an opportunity of doing good; and our wonder has often been how, when worn out and harassed in body and mind, he was able to effect so much.

"Though one of the most humble of men, WE HAVE NEVER KNOWN A

MAN WHO DEPENDED LESS ON OTHERS FOR GUIDANCE AND DIRECTION. He seldom, very seldom, asked the counsel of his friends. When that counsel was offered he listened to it with respect, and not unfrequently was influenced by it. But most generally he took counsel only of his own heart and his God; and realizing that his responsibilities were from on high, he never shrank from them or sought to impose them on others. Can we reconcile the paradoxical union of deep humility and fearless self-dependence? Without difficulty; for

"WE HAVE NEVER KNOWN A MORE PRAYERFUL CHRISTIAN, OR ONE MORE DILIGENT IN THE STUDY OF GOD'S WORD. In our journeyings together, we have often had occasion to seek for him; and we have invariably found him in some retired corner, with his Prayer Book or his Bible in his hands. More than once, when scarcely able to sit up, has he said to us, 'Come, let me read a chapter from the Bible and a prayer for you.'

"We ought now perhaps, to speak of him as a theologian. But we have already occupied more space than we had designed; and will only say that he was a 'well-instructed scribe,' a sound theologian of the school of the old English Divines. For the novelties of these days he had no taste; and few men seemed more fully to recognize the soundness of the maxim, 'whatsoever is old is true; whatsoever is new is false.'

"So far as we knew him, of his character and success we would testify that 'he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.'

"It may be said that our praise of our Father has been unqualified. Be it so. We have written as we have felt, and could not do otherwise. We deemed him not a perfect being. We knew him to be a sinner; and no man realized this more deeply than himself: but he was a Christian man—a sinner saved by grace—a redeemed and, we trust, a sanctified soul. His sins were his own; his graces were of the blessed Spirit.

"May the God of Grace sanctify to us all the sad bereavement which we have experienced; may we labor as he labored; may we die as he died."

ART. VII.—CHRIST IN HADES: AN EPIC POEM.

Christ in Hades. A Poem by WILLIAM W. LORD. New York : D. APPLETON & Co. 1851.

CRITICISM is an easy matter, when applied to performances of questionable merit, or positive stupidity. It is not a task of much labor, or care, to send to its own place a work kept afloat for a time by its vanities and vapidities, or to hurry on to its fate some pretentious pile, whose pedantry and dullness have anticipated you in securing for itself a passport to oblivion. On such material the practised critic may dash off with any degree of speed, his damnatory sentences. But criticism becomes a very different thing, when we are called to utter its verdict upon issues radiant with the fire of a genius, which has done enough to excite hope and challenge admiration, but not enough to define its rank among the elect in the illustrious fellowship of thought. Here, if we speak at all, it must be with a sense of our obligations to mankind, not less than to the author whose labors we would measure and certify. For, no nobler function pertains to the critic's art, than that which enables it to herald to the waiting masses new orbs of light fast climbing to the horizon's edge ; and to announce the discovery and conquest of new regions of enjoyment in the spheres of imaginative sensibility and moral affection.

Rightly to discharge this function, the critic must not only understand the subtle and manifold appliances of his art, but he must make a conscience of his ways. He must remember that the brilliant essayist who charms his readers with gay thrusts of wit, or wanton cruelties played off on the author whose name heads his pages, is not the true critic. His task requires something more than a talent for fine writing. If more than a name, he is a discernor of merit, a sister of the mixed pretensions of emulous intellects ; and if he have any worthy sense of the importance of his office, he will esteem fascinations of style, or shows of learning, a small compensation for lack of honest and careful judgments.

Considerations like these have, in part, deterred us from attempting an earlier notice of this poem. We have felt that it deserved an interpreter better qualified than ourselves, to set in array before the public eye its various merits. It

has now lain upon our table more than a year. We have taken it up in every variety of mood, and have applied to it some of the severer tests of poetical interest. A few casual glances along its pages satisfied us that it was no ordinary production. It at once possessed us with a feeling that it was destined to live. Gleams of a creative imagination flashed out here and there from the stately lines, while, as we advanced, sublimities of conception and felicities of verse met us in the way, which gendered the momentary fancy that Milton's shade might yet be lingering among us to "explore its solitary flight" through another cycle of God's movements in the abode of spirits. The more we scanned the structure, the more were we persuaded that it was the work of a genius, endowed with many of the rare gifts for another "high builded lay," another "adventurous song." And now, after the lapse of several months, we find, on returning to it, no reason to abate the ardor of our first admiration. It stands before us a genuine work of art—a real creation—a positive conquest—fresh, original, diversified, and of loftiest aim, not only setting forth

"Things unattempted yet in prose or rhyme,"

but in a style evidencing a very high order of artistic skill. In speaking thus of a poem, which has, as yet, received no stamp of public praise, we are aware that we put our taste, and critical faculty to no small hazard. But we utter no hasty conviction founded on newspaper notices, or on a hurried reading of the work itself, when we avow our belief that it will live.

For the present, 'Christ in Hades' will not be a celebrity. It has none of the elements of immediate popularity—it wears no look fascinating to the common eye. Its suggestiveness, its grasp, its polished and sober wealth of thought and imagery, the finish of its verse, its compact unity of design—these are qualities not to be appreciated at sight, or without an interpretative and genial sympathy in the reader.

To value, as it deserves, any genuine product of the imagination, there must be study, labor, repeated trial. There must be the solemn, conscious pause of the whole intellect, as before somewhat worthy of the exertion of its best powers. Not as the anatomist inspects a dead body, may we inspect the immortal offspring of genius. It is not enough to note all that sounds on the ear, or strikes the eye—limbs, joints, muscles, arteries. It must be a search for the seat of life—nay, for the living principle itself. It is not enough to scan the

outer organism of a poem—to name the musical lines—to dwell on specialties of imagery and harmony, or to admire single instances of great imaginative power. To finish our task as critics, we must descend by patient steps of reason—by genial kindlings of sensibility, to the subtle elemental life which pervades and vivifies every part, which makes the whole a living thing, and as distinctively, separately vital in the realm of mind, as the plant or the animal in the realm of nature. It is generally expected that labor diligent and prolonged, must be bestowed when the solution is undertaken of some problem of the logical understanding. To reason, we know we must think; and continuous thought we know demands mental fixedness. But, strangely enough, we regard the sphere of the creative faculty, as about the only one where work may be dispensed with, where pleasure is expected without thought, or sound judgments deemed possible without active exertion. Profuse as nature is of her beauties, her odors, and her harmonies, she will not waste them upon the dormant senses. The ear must be open and active to drink in the warblings of the wind. The eye must be something more than a passive mirror, if it would stamp on the inner sense the grace of natural forms. The landscape yields up its image of manifold beauty only to the keen, active, penetrative sight, which shares with the soul itself its fine phrenzy of desire.

But the imagination is a far more exacting taskmaster of our faculties than nature. It has a logic of its own, not less than the reason. It works by processes too intricate and sublime, too nearly allied to the soul's mysterious powers of growth, to suffer itself to be understood or enjoyed by a torpid intellectual habit. It is a power which, to be known at all, must awaken kindred power. Essentially creative, it is germinant of forms which live in virtue of an organic life inherent in themselves—forms which can delight the mind only through the intensities of thought and desire, which they enkindle. They have more than outward regularity, for by no mere mechanical fashioning of *jumbled* mixtures of thought, memory, and fancy is their shape produced. Their body and the vitality that fills it are a growth from some central, commanding purpose—a growth which assimilating to itself the material on which it feeds, is unmarked by traces of mortiséd joints, or by dint of driven nails. Hence it is that the lower orders of poetry are, in general, more immediately popular than the higher;—poems of the fancy, produced by gathering in and assorting the fruits of memory and culture, dealing in special attractions, mechanically linking together

the melody of verse with the pomps of a varied imagery, than those which have slowly and laboriously grown to shape, as living educts of the purely creative imagination. The former coast nearer to the popular taste. They are so framed as to amuse and delight without toil. They throw out brilliant tints from every angle. They dazzle by felicitous conceits, or charming varieties of verse. Their unity, for the very reason that it is unreal and arbitrary, is easily comprehended. They pass into instant favor—they are praised by booksellers, readers, and paragraph critics. But this flush of life is commonly the hectic of decay; soon they float out of sight, and disappear with the thousand vanities and prettinesses of the hour. Not living themselves, but mere shows, they generate no life in what they touch. They sink because they have no power in them to grasp the common heart, and travel down incorporate with its undying sensibilities.

Not so is it with the real issues of the shaping, creative mind. They purchase immortality at the expense of present neglect. Coming up out of souls, grand and deep as the moral life of man, and with a silent mien as of the oak when it breaks the soil and cleaves its way through smaller growths, they are able to wait the verdict of future ages, and to reserve their precious fruitage for a distant harvesting. Their life is not the more lasting because hidden, but it is both lasting and hidden, because, deep, central, self-poised. And in virtue of it they hang over man till through newly awakened affinities, and a broader vision his consciousness opens to receive them;—then like magnitudes fallen from the topmost orbits of heaven they bed themselves in his soul, there to abide the majestic annexments, and immortal guests of his being.

These observations find the evidences of their truth all along the history of literature; and the records of modern genius strikingly confirm them. The poetry crowned with immediate popularity and loudly praised by contemporaneous criticism, has generally run to decay and oblivion. It were needless to review, or to cite from the interminable lists of the illustrious forgotten. The few that have survived attest the numbers that have perished. And that few were far from being the idols of their own day. Too commonly they wrote unrewarded, and died unnoticed, leaving the rich blossomings of their intellects to be sunned into fragrance and self-diffusing beauty, by those principles of human nature which, however perverted and darkened by false taste, or deadening maladies of the heart, never fail at last to assert their supremacy. Think how Shakspeare was handled for two hundred years.

From the first, indeed, his genius was recognized. The boundless affluence, and ready resources of his intellect, forced the acknowledgment of this; but often was he doomed to see sorry competitors, whose names became vital enough to live only through his contempt, carry away the popular applause from those immortal dramas which are now the chiefest glory of the English language. He saw his sonnets, though fairly crowded with the choicest issues of his opulent and delicate fancy, decried as worthless; and himself rated at only a tithe of his power by the leading minds of the time. On Lord Bacon, he seems to have made little or no impression, for that master spirit, though he mentions with admiring praise many of the dramatists of his day, says not a word, quotes not a line of Shakspeare. Dryden assures us, that to one of Shakspeare's were enacted, on an average, two of Beaumont and Fletcher's plays. And it will not be forgotten how Pope, in his Edition of the Plays, with a charitable zeal to popularize England's noblest Genius, undertook to bring into notice, by printing them in inverted commas, the finest passages of his dramas. Nor, can it fail to be remembered, how slowly his great reputation traveled on under the heavy erudition and solemn platitudes of George Steevens, and the narrow, arbitrary, and often wooden criticisms of Dr. Johnson.

Quite the same was it with Milton. One hundred and fifty years elapsed before a fitting notice appeared of *Paradise Lost*. Nearly the first words spoken after it was ushered before the public, were those of an acute courtier of Charles II, who wrote to a friend that "a poem had just been published written by one John Milton, remarkable only for its length and dulness." How various have been the fortunes of that poem since the day of its troublous birth! Its pathway down to this generation has wound through a perpetual graveyard of poems as well as poets. But, even now, *Paradise Lost*, such are the laborious study and classic culture demanded for the full mastery of its imperial wealth, rests, to the great majority, on a traditional reputation. It is a magnitude which men must reverence or lose caste: but few, very few sit down before it in patient thought, or walk around it with loving step. For the most part, even educated intellects are content passively to admit its claims, and take on trust the assertion that it reflects the profoundest wisdom of the heart, wedded to the forms of a peerless imagination.

Such too, in kind, though not degree, was the story of Wordsworth's reception. When we scan the immense surface of cultivated mind over which now plays the calm, mel-

low light of his poetry,—when we hear the most illustrious of our day confessing with earnest gratitude their indebtedness to his genius, and telling how much holier in their sight he has made God's earth, and the common heart of man,—when we see the leading Quarterlies and dailies, vieing with each other in the eloquence of their tributes to the brilliant success of his mission, as the apostle of a new poetic era,—the herald of

—thoughts that make
The life of souls, the truths for whose sweet sake,
We to ourselves, and to our God are dear,

we can hardly trust our memory, as it reminds us of the sullen current of public neglect, and critical contempt silently breasted by this same greatest poet of our age, for more than a generation. Nor, can we hardly believe our own eyes, when, amid the radiance of his established fame, we read the scornful dicta of Jeffrey's pen in 1808. "This will never do," said he of a poem now shrined in countless hearts. And of the *Excursion*—that stately model of profound, philosophic thought and moral wisdom, interfused with the glow of a mild, graceful imagination, and set to music of simplest, sweetest cadence—this was the notice of the leading Review of the day: "It is longer, weaker, and tamer, than any of Mr. Wordsworth's other productions. It is a tissue of moral and devotional ravings, in which innumerable changes are rung upon a very few simple and familiar ideas." Such, in general, for more than half the poet's life, was the tenor of criticism on his works. Meanwhile the smooth, elaborate tribe of writers, whose ambition and whose capacity soared no higher than the effete style of a past age; writers, whose genius culminated in musical lays built on the fickle fashions and humors of the day, and before whom nature revealed herself as little else than a vast artificiality, flaunted in the sunshine of approving Reviews, and drank deep of the shallow stream of popular applause.

We have written thus not to depreciate, or quarrel with public taste. We are not of the snarling, snappish band who are all the while heating up their indignation at its caprices, and seeking new chances to vent their scorn of its judgments. To say that one does not respect public opinion, even in matters of art, is simply silly. We mean not however the crude, inchoate opinion of to-day, or to-morrow, but an opinion arrived at legitimate maturity, and, into which, have entered the fruits of an age-long culture. Such a public opinion, poised, as it must be, on the past and future, and ani-

mated by the wisdom of the collective knowledge of mankind, is the final assize, before which all human labors, whether of the understanding or the imagination, must appear. For such a tribunal, it were only ridiculous to say that we had no reverence.

We have said thus much, more than we intended, that we may escape misapprehension, when we say that the mere fact that '*Christ in Hades*' has come among us unheralded and noiseless,—that it has been treated by newspaper criticism as a sort of unknown quantity in the realm of art,—that after a few cold words of praise, it has been given over, by many leading prints, to perish with the mass of dead leaves annually shaken to the earth from the trunk of literature,—that all this is no sure presumption against the real merit of the Poem.

Its interest is not of a kind to fascinate the thoughtless, or to edify the lazy. It appeals, rather, to minds who are wont to receive pleasure only on condition of exerting their faculties, and to whom a pure work of art is a thing of joy. Our author has in a certain sense stood aside from his time, insulated from its glory as well as shame. Its turbulences and activities, have stirred no wave in the sea of his sublime imaginings. They find no mirror in his pages. Though, as we happen to know, of a nature intensely alive to the humors of the hour, as well as the events which bear onward the life of nations, he has stepped aside from the ruts ploughed into our age by its great passions, and sternly set his foot on the ordinary elements of popularity. He appeals to no interest, or phasis of present culture. He has no line that tells whether the days on which he is fallen are good or evil, or whether he shares any of those *isms* which are the concrete forms of moral and social tendencies. Be this a virtue or a fault, it has placed him far away from all associations which quicken an immediate public interest. His reliance is on the sublime sweep of his own faculty, and the intrinsic, though remote and passionless grandeur of his subject: seeking no vantage ground in any proximate eminences of thought or emotion, he mounts the solitary peak poised on buried centuries, whence he surveys the providential steppings of God over two worlds, and the great characteristic types of our humanity, as bodied in the heads of separate races, and elevated through manifold heroisms, and mythic traditions to a divine rank. He cleaves through a region barred from us by dim material hindrance, and the gross carnalities of our moral life. He follows the Saviour of man from the bloody tree, down into that hushed

and awful deep, whither, amid the vanished generations of earth, and the assembled millions of angelic rebels, His spirit sped its conscious and predetermined flight, while His body lay prisoned in the hewn rock. He sings of the triumphs of Christ in that unseen abode; and, grouping at the Conqueror's feet, all powers and dominions in the still obedience of spontaneous adoration, points to the law by which love shall at last vanquish hate; and virtue, by its own glorious aspect, overcome the resistance of the damned.

The instances are few of poets achieving present fame on such themes, and yet they are themes pregnant with the highest poetry. He who labors them, must wait his reward: his audience, if fit, must be few. It was so with Dante, and it was so with Milton. It has been sometimes supposed, that of late, a keener, readier discernment of merit has characterized the human mind, and it is the habit of recent criticism to attempt the proof of this assertion, by pointing to the prompt recognition of the leading geniuses of an age just ended. We are told, that Byron's fame was the growth of a few summers;—that Scott at once took hold on the common heart;—that Shelley, with all the dry and distant glitter of his imagination, counted by the thousand his retinue of admirers;—that Southey and Wordsworth, in spite of obvious hindrances to sudden celebrity, lived to see their best works ranked among the treasures of their age.

But none of these cases proves much; for each, touched the popular ear, as much by theme or manner, as by native genius. It cannot soon be forgotten with what strange enchantments, Byron's wail of scorn, melancholy, and despair witched the hearts of men. He encountered a state of feeling which aptly imaged the disorders of his own heart and brain. An age of blood, and gloom, and chaotic thought was passing away, and his lines were the channels along which its tremendous passions ebbed back to the sea whence they sprang. His verse caught the spent wave of revolutionary desire, and echoed the stern ravings of social and individual despair. The impulse which nerved his flight, and spread the gloomy and passionate splendors of his genius over all of life and nature that he touched, was the echo of that which had riven thrones, and shaken Europe with battle. His Manfreds, his Harolds, and his Laras, were but mezzotint likenesses of the gnarled, and stormy titans of change who had perished in war, or exile, or on the block. Byron was what he was, to the mass of contemporaneous mind, not only in virtue of his power, but of the mine of sentiment in which his power wrought.

He was the fitting sequel in art, of what had been in civil policy and social aspiration. As such, he grew to instant fame ;—as such, he will be remembered.

Scott, was the poet of local traditions ; and his poetry was the talisman of precious national memories. He had but to write, and millions became his readers,—he fed a previously formed appetite. Shelley, was bound to his age by ties dissimilar indeed, but quite as intense, as those which swayed the soul of Byron. He was the vent of the purely intellectual and free thinking enthusiasm of his day. He sublimed, by pomp of verse, the gross atheistic doubting of his age. All religion, all faith, and all graces of soul which are their fruit, were at a discount ; and he echoed the fierce scepticism into which mental culture had fallen. Revolution and infidelity had thrust their darkness and disorder between the universe and its God ; between the State and Him who fashioned it ; between the soul and Him who shall judge it ; and it was the office of Shelley to bend the appliances of poetry to the widening of the breach. In the *Album at Mont Anvert* he dared to subscribe himself *Atheos* ; nor did he shrink from the like task when weaving the ideal fabrics of his wonderful intellect. And yet, because of a certain fitness of his genius, and its tone to the age, he was not only read and loved, but quite worshiped by the myriad votaries at the shrine, of which, when living, he thought it glory enough to be the high priest.

Of Southey and Wordsworth, we need hardly speak. Southey, as a poet, has never been widely loved. And, though endowed with many rare felicities of genius, the share of present fame which he enjoyed was due to a characteristic which his time was quick to appreciate. Beyond any contemporary, he fused into his verse the graces and amenities of a full and versatile culture ; while his imagination sought its themes and its inspirations in the gorgeous, and, to the Saxon mind, novel splendors of oriental life.

Wordsworth's fame was slow of growth. And it would have been slower,—nay, in spite of his large gifts, it would now be leading the precarious fortune of a reputation awaiting the seal of popular love, but for the brooding, meditative serenity of his lines, and the calm and almost heavenly accord into which he has blended philosophy and faith, nature and humanity. It was his, to utter the "still sad music" of these blended elements. It was his, to pencil nature where most she works, and where least the material eye can see. It was his, to sketch a realm whose secret was barred to the grosser sense of Pope and Goldsmith—a realm, splendid

with a light prisoned even against Thomson's genial love. Beyond any poet living or dead, he gave us nature in a natural way, and in weaving her glories into his lays, he so adjusted them to human affinities, as, beyond any other, to make men feel when they think, and think when they feel. A space was left for just such a soul, and soon the world learned to revere and love him for having filled it with such a repletion of power.

Thus, in each case, present fame was due to matter and manner, not less than to native power. They each told some want, embodied some passion, fed some longing felt by their age. Their lines echoed the vibrations of living chords, and wound themselves close around living hearts.

Our Author has leaned on no such resource. He has touched no passionate thirsts of his time. No dominant interest, no present tendency of mind, society, or religion rises up to praise him. Up amid the heights, or down amid the depths, he is away from them all. But though his theme forbids the hope of present appreciation or applause, it at least attests his desire and capacity for invention, as well as the conscious daring of his genius. We may be sure it was no weak or common will that led him to grapple with the difficulties of such a task.

We have seen what he lost by his choice—let us now see what he gained. The Descent of Christ into Hell is not more fruitful of religious thought and devout musing, than of imaginative interest. It transfers us to a region of idealities where all is shadow and mystery. Shoreless, fathomless, trodden by no foot of flesh,—clad in darkness, and peopled by heaven's exiles and earth's dead—that lower abode overwhelms us by its dread, stupendous sublimities of unilluminated space, of moving shapes, and colliding powers. And still, its very mystery, and "ever-during dark," entrance the dreaming imagination, and kindle its inventive energy. As a subject of poetic thought, as material for epic song, it happily blends the sober reflectiveness of the understanding, with the musing, unactual labors of the ideal faculty. For, while it has enough that is solid and sure to employ the reason, it casts beyond a measureless margin of dim conjecture—where the imagination may throw forth in endless evolution the fabrics of its fashioning energy, and sport the solemn enchantments of its visionary might. Even that Sacred Word, which has been charged by its Divine Author with high revelations as to the finalities of responsible being, touches upon this drear abode only to enlarge its borders, and to intensify our amazement.

In speaking of the inspirations of genius, it is common to compare one sort with another; but usually the comparison stops with the pomps and visibilities of this present state. In this way, it is our wont to boast, as individual taste may lead, of certain magnitudes, antiquities, localities, and forms of life, as awakeners of imaginative effort. Now, it will be the dim, vast, forest solitudes of a new world, pathless even to the sun, and bending low under their silent and hoary grandeur; or seas, flowing on companionless of conscious life; and now, it will be spots whence time has ploughed away successive empires,—scenes, ridged into majestic saliences by fragments of ancient art, and remains of old civilizations,—“regions orient,” where gather the solemnities of a fathomless past; or Europe’s East and West, where Greece still sits the monarch of classic memories, rich in the glory of her perpetuated mastery over the human mind; and where Rome, vitalized and ennobled by her ruins,

“Still wraps the purple round her outraged breast.”

But these, as sources of ideal inspiration, bear no comparison, in power, wealth, and dignity, to that realm of which we have spoken.

This, the greatest geniuses have instinctively felt, when, for no middle flight, they have spread their wing. Nearly all the higher poetry, certainly all the Epics which have taken hold on man, bear the mark of baptism in these hidden fires. They have all, ere they finished their round of thought, sentiment, imagery, and incident, taken the circle of the lower world, thence deriving those dark blazonries, and choice enrichments of mystery, which, more than any other feature, have enabled them to rivet human attention in every age. Homer led the way, his poetic instincts hinting to him what Religion now assures,—that man is not complete with whatever earthly heroisms,—that his eye will not stop this side the fleshly veil,—that the germ of immortality being in him, he wars evermore with the hindrance that drives him back from the region where its vastitude shall be unfolded, and its hope pass into fruition. And, brilliant indeed, is the retinue that have followed on in Homer’s path. Virgil, Dante, Shakespeare, Milton, Goethe—each in turn threw the lead into that soundless abode—each drew the inspiration of his noblest strain from below and beyond this outer crust.

It is a necessity of the highest Art, that it shall, in some way, image the infinite. It must stretch away from this “bank and shoal of time.” Starting from sense, it must soar

to spirit. As distance blends into unity, sky and earth, so must it throw into corporate shape, and organic juncture the limitless and the limited, the absolute and the contingent, the mortal and the immortal ; man, enwrapping the possibilities of angelic glory, and man the toiling, eating animal—the struggling, perishing worm. Here is the test of the last resource of the “vision and faculty divine.” This the greater poets have done, and they have done it only by tracing man through death and the grave, into that sunless home where the soul awaits in perfect happiness or woe the last fiat of God.

But whatever the intrinsic interest of the place of the departed in itself considered, it has been clothed with a new attraction since the day of the Saviour's Descent. Milton left unsung the grandest chapter in its story. He pictured, as will never be done again, the themes he touched. The driving forth out of heaven of the rebellious crew ; the shape, the pride, and will of Satan ; the anatomy of spirits, their life and attributes ; the abode of the fallen ; the six artist days of God ; Eden and the Fall ; the eternal counsel in which slumbered through ages the scheme for human recovery ; the power, and justice, and love, and glory of the Almighty and His Christ—these, Milton sung with a harmony of verse, a sublimity of conception, a splendor and versatility of imagination, unapproached and unapproachable.

But though so vast and various in the range of his topics, he not only failed to exhaust the interest of God's ways to man, but left quite untouched by far the most illustrious event in the annals of Hell—the going down into its depth of the Holy Jesus, to stamp on its darkness and “looked despair” the image of His universal dominion, to liberate from the temporal paradise the ancient saints, and to vanquish eternally the foes of God and man by the silent revelation of moral superiority, and the pure force of divine virtue. This is the theme of our poet, and such is its dignity, its suggestiveness, its alliance with all that is most solemn and mysterious in the spiritual history of mankind, that we are led to wonder how it should have been so long unwrought into poetic shape and design. We are glad that he has attempted no originalities of speculation on so sacred a subject, but, with praise-worthy fidelity has adhered to the unbroken Christian tradition.*

But, before proceeding farther in our notice of this Poem,

* “As regards the end for which He descended, I have adhered to the Christian tradition that it was to free the souls of the ancient saints confined in the temporal paradise of the under world, embracing also in my design the less general

we have a word to say as to its claim to originality of invention. We fancy that we hear certain hasty critics, with whom discrimination has sunk into a minor virtue, after reading a few lines here and there, and finding Satan's name on the first page and toward the last, and seeing angels and deified men figuring largely in the poet's scheme—announce the opinion that the work is utterly lacking in inventive power, and that it is little more than a labored dilution of Milton's epic. It is easy to bandy about an author's ears the charges of plagiarism and imitation, but it is quite another task to define the line which divides them from originality. According to the stupid rule of some, our noblest harmonies in music, and the most diverse and ingenious processes in mathematics are but so many plagiarisms and imitations, for they are all constructed out of a few notes, and figures used by the child as well as the genius. In the elements—the primitive substance of thought and imagination, whether gathered from nature or the past historic associations of mankind, there is no room for absolute novelty of matter. All is owned by the human mind in virtue of a common proprietorship. The only originality, possible, must consist in new combinations, in shaping the old material into fresh forms, in developing dormant power, and calling forth latent grace in accordance with the laws of creative art. Form, distinguishes the finished sculpture from the rough block. Grouping, and shading, mark the painting from the canvas and the raw colors. It is so in poetry.

We would say, then, that this work is to be judged by what it is, not by what it is not. If it have a life of its own, let it be scanned by the laws and attributes of that life. All trees have roots, branches, leaves, and bark, and yet in spite of these features of similitude, each species is organically distinct from every other; and so with animals and men, uniformity returns endlessly upon diversity, and diversity multiplies itself out of uniformity. Now, this simple fact, carried into the

opinion, that it was to demonstrate His universal supremacy by appearing among the damned.

"A source of additional human interest was suggested by the relation which men as a distinct order of beings might be supposed to sustain to demons in the place of their common doom, and under new conditions of existence; such, I conceived, as would make it possible in some degree to realize even the divine fictions of the Greek mythology, under the forms and with the attributes accorded them by ancient religions, and by the poetry of all time. This could not fail to suggest the further conception of introducing the divinities of our forefathers, and of other great families of mankind, thus bringing together in action and contrast, the deified men, or various representatives of an heroic humanity, among different races."—*Preface*, p. vi.

sphere of art, and duly understood, would give us, generally, a vastly more just and intelligent criticism.

The question, with regard to this Poem, is not whether it has an element common to some other work—associations established by earlier poets—but, whether it has shaped them for an original purpose, and in a way to produce an impression of novelty and invention. Adopt any other rule, and it were easy to rifle Milton of his plumes, and to show that Shakspeare has been overrated, and sad havoc would be made of Dante's pretensions. All the great poets have been borrowers, as well as lenders. Their greatness was in part the fruit of knowing how to borrow. They not only themselves tapped the common sea of human thought, but were content to draw also from channels hewn by other hands. Dante's *Inferno*, is little more than the classic hell of Virgil, enlarged by the grandeur of Gothic ideas, and beautified by the traditions of mediæval theology. More than one of Shakspeare's plays owes its skeleton to older sources. And not a few of Milton's royal jewels might be dissolved into treasures old as "sad Electra's poet." Justly does our author remark: "The reverence for great poets which, after them, would give no hearing to one using what we may call, for convenience sake, Christian mythology, is a prejudice as fatal to creative art, and as certainly tending to the poverty of letters, as would have been a similar notion among the Greeks and Romans, with respect to the mythology to which Homer in like manner, and to a yet greater degree, gave form and expression."*

To do this, would be not only to stifle living genius, but to rob those immortal names gone before us of their noblest prerogative. Ceasing to be suggestive, cut off from present thought, they would cease to be noble. They may be regarded as welcoming accessions, however humble, to their majestic state. That quality in their creations which we so much revere, springs not more from the actual soul diffused through their pages, than from the boundless energies which they have kindled in their attrition with living minds, and the partial copies of their own power, which they have scattered along the after time. It is in this perpetuated, repeated influence, that we read the solemn reach of true genius over time and humanity. But, while granting this influence to its largest extent, let us guard against the notion so common to a copying age, and a superficial criticism, that new forms of power, new moulds of greatness must necessarily be derivative, subordinate, and inferior. The splendors now hanging from the sun, are as pure as those which lit up earth's morning; and

* Preface, p. ix.

genius, like the sun, is ever procreant, and therefore perpetually fresh in the issues of its own might.

'Christ in Hades,' by reason of subject and style, undoubtedly challenges comparison with some of the noblest creations of the imagination. If it appear small, it is because it has chosen to stand beside such magnitudes, and has scorned to be grouped with the pigmies of art. Had 'Paradise Lost' never seen the light, it may be questioned whether this Poem had ever been written ; still it is neither a copy, nor a dilution. It has an idea, a purpose of its own, the force of which has been sufficient to fuse the old with the new, the derived with the original, ancient types of humanity and venerable historic memories with the shadings of modern thought, and to reproduce the whole in a unity of shape and movement, which satisfies the severest canons of inventive art.

But, whatever the indebtedness, and inferiority, of *Christ in Hades* to *Paradise Lost*, as a work of grand and various invention, it has, at least in one particular, mounted to a higher ground than any touched even by that marvel of genius. In a far truer sense than *Paradise Lost*, can this be called a Christian poem. Both, indeed, sing of Christ, though in different stages of His career. Both, sing of the defeat and destruction of God's enemies ; the one, narrating their expulsion from heaven and descent into perdition ; the other, their final overthrow in hell. The triumph in *Paradise Lost* is a triumph of supernatural power over inferior force. It is muscle matched against muscle, God's arm against a rebel creature's, lightnings and thunders against the shield, and spear, and other material engines wielded by defiant angels. Doubtless the machinery invented by Milton to achieve heaven's victory, squares well enough with the demands of poetry. It even furnishes a more ample play for the imagination, larger scope for incident, and greater variety of picturesque description, than a more refined and spiritual conception. But, surely, for pure sublimity, for interest among intelligences whose noblest thought circles beyond the grossnesses of mere power into the purities of a divine virtue, such instrumentality is not comparable, as a means of triumph, to the resistless energy of a perfect holiness, or the omnipotence that flows out of the very aspect of rightful authority.

Milton, as an artist, was first paganized and then Hebraized. Sharing, to the fullest extent, the dynamic conceptions of the ancients, he hardly attempted to rise above the only two kinds of power which they comprehended. He gave us the sublime of physical power, and the sublime of spiritual power, as revealed in the forms of hidden supernatural energy, and strength of

intellect and will. Christianity, towers above these, in the dynamic conception it distinctively embodies. It speaks of a power which is neither physical nor spiritual, but purely moral—the power of perfect virtue, and infinite goodness—the power of measureless moral superiority, expressing its omnipotent might through its rule over the soul and conscience. This is the power which God wields for the subjugation of all lower forces. This is the power which drove Satan from the courts of heaven, and in the person of Christ vanquished him in hell. It is the final agent of the divine victory over all discords, hostilities, and rebellions in the universe. Christianity is the vehicle of this power in its operation upon humanity. The living Church represents it in all its regenerations and reformations.

Now it is the leading purpose of this poem to exhibit, in the descent of Christ into hell, the triumph of this power, the majesty of this purely Christian idea ; and in this regard we look upon it as ranking higher than *Paradise Lost*. For, while that, with whatever displays of creative faculty, repeats only the pagan conception of power as refined and expanded by the Hebrews, this mirrors the Christian, and in the last overthrow of Satan by Christ, represents, as the very climax of its epic interest, the aggregation of those elements of moral force which, separately, or together in smaller measure, are now working day by day, through word, and sacrament, and living ministry, man's return to God. Our poet has aimed to give poetic form to the highest thought of which the human intellect is capable, even when aided by Revelation. He has striven to win from the theme a holy consecration of his numbers, and to hang on the very heights of Christian contemplation, the adornments of art.

Though tempted to say more on other points suggested by the theme and manner of this work, we shall be obliged to close this hurried and general notice, with a brief statement of the action of the poem, and a few random quotations illustrative of the author's power of imagination, and mastery over the resources of verse.

The poem consists of eight books, and is not quite half as long as *Paradise Lost*. The argument opens with Satan seated in despair among his infernal powers, upon his return to hell after his defeat in the Temptation. Baal, an angel and one of the ethnic deities, denounces Satan taunting him with his defeat in the Temptation, charging upon his imbecility and despair the disappointment of the rebel fiends in their hopes of relief and deliverance, and inveighing against the human race in hell elevated by Satan to equal rank and power.

Astarte, a female angel and one of the Sidonian divinities replies, accusing Baal of disloyalty to his sovereign and defending Satan from his imputations. Next rises Cain, who, as the oldest of his race in hell, and as their natural head has been advanced by Satan to a dignity second only to his own. He flings back the retorts of Baal on behalf of himself and his kind, defies him and his faction. In consequence, the human and angelic powers separate and draw off under their respective leaders, leaving Satan where the opening of the argument discovers him, buried in apathy and despair.

Book second, describes the inferior paradise and its inhabitants, and introduces Abel as narrating to Adam a vision in which the death of Christ, his antetype, is revealed, and its relation to them and all mankind set forth. At the close of the narration, the Saints break forth into a hymn, in which they adore the Word in His threefold aspect, and pray for His immediate presence in their world of banishment from Him, and privation of His light. It then relates the descent of Christ, the meeting of Christ with Adam, and His reception by the Saints.

Book third, represents the gathering in battle of the human and angelic powers, to test their strength and decide the mastery of hell. In the midst of the conflict, through divine interference, a tempest sweeps away both.

Book fourth, introduces Christ as declaring to the Saints the purpose of His descent, and as explaining the reason of its delay. He announces His intention to pass over into the Tartarean Hades; and informs them of what is there going on, viz.: the convening through their contentions and rivalries, of the infernal powers; by their own act, but in the divine intention, in anticipation of His appearance among them.

Book fifth, discovers the angelic forces, withdrawn from the field and taking counsel how to retrieve the disaster suffered in their first conflict with the human powers. Baal accuses the tyranny of fate and advises another trial. Asmod refutes the doctrine of fate, denying it as the origin of their defeat and counseling another secret and sudden assault, which they prepare to execute.

The human powers convened for a like reason, are addressed by Cecrops, who argues the necessity of strengthening themselves by alliance with all the races in hell of a common origin, hints that the Titans imagined to be the Antediluvian race of men, and also the Asar, the Northern heroes and deified men, should be sought in those regions of hell which they chose to inhabit, and their aid solicited. The counsel is

approved, and ambassadors are sent to the Titans and the Asar.

Book sixth, describes the ambassador's journey to the region of the Asar, his entrance into the imitated Valhalla, and his reception, and also the ambassador's voyage to the Titans, his address, and reception ; their rising.

Book seventh, opens with the Northern powers engaged by mistake, in a contest with their own kind, while the angelic enemy make their attack from the air. After various retreats and advances of both hosts, the whole human race in hell, the Titans, the Asar, and the followers of Cain, become engaged in a general conflict with the angelic powers.

Book eighth, describes a light as flashing out on the side of hell next paradise, while Christ, followed by the unarmed host of saints, approaches the embattled fiends and infernal powers. Terror-struck, they retreat for aid to Satan, who has hitherto remained where the first Book left him, seated apart and indifferent to what was passing in his domain. Satan rises and advances to meet Christ. Their meeting. The triumph of Christ, and His ascent from Hades with the saints.

Such, in nearly the author's own words, is a condensed analysis of the argument of the poem. As will be seen, the march of the action is steadily onward, giving play for variety and animation of details, and yet advancing with compact and rapid movement to the finale. Satan appears only at the beginning and the end ; our poet rightly regarding his portrait as drawn once and forever by Milton ; and therefore making no use of him save in the act of judgment. Not the least creditable and attractive feature of the work, is the fullness and vigor which characterize its evolution and incorporation of the poetic element of the Northern Mythology. Though rough, vast, and to a degree, as unshapen as unclassical, this topic is handled with remarkable power. The personified religious imaginations of the human race, meet and mingle in the action. The mythic heroes and divinities of the three divisions of mankind, are grouped in friendly or hostile array with the distinctness of separate individual creations. The worshiped of the East, and the worshiped of the West are brought, face to face, with the grand and gloomy offspring of the Scandinavian *soul* ; while vanished as well as living races meet,—in the form of those representative types, elaborated by heroic sentiment, and religious aspiration ; Christ the absolute and living centre, as well as glorified type of all humanity, in whom the ideal and the actual, the earthly and the divine, the weakness of man, and the power of God, blend in harmony.

Space is left for only a few quotations. These will be

made at random, and with the caution that they are to be regarded merely as chips from the shaft, or fragments from the entablature. Take, for descriptive merit, the opening scene of the poem :

“ Came on the starless age of the uncheered
Dark night, that in the shadow of the earth
Hid the dead Saviour of the world, and gleamed
Upon the warrior watched and virgin tomb
Which held the mortal of that man foredoomed
To visit the deep region of the dead,
And thence to reascend both earth and heaven,
The first pale day ; and more, meantime the gloom
Deepened in hell—where, motionless, reclined
The sad immortals, chief among the powers
Of earth and air, giants and fallen gods,
And looked upon each other without word.
Nor might the grief that bowed supremest shapes,
Nor the dumb trouble in their eyes, find voice
While He before them sat, who, with a word,
Had made them voiceless, and spake not again
* * * Since, when his looked despair
Had darkened hell, and like a black eclipse
Covered the hope that was its only day.

Half to his throne ascended, on the steep
Sole touched by his proud feet, as if dethroned
By his own act, and into ruin fallen
Self-hurled, sat Aidoneus, disrowned,
With foot upon a broken sceptre set,
And head stooped forward to his hands, and seemed,
But for the rising and the slow decline
Of his wide-lifting shoulders, like one dead.
And dread his aspect, even to their eyes
Used to all sights of grandeur and despair,
All tragic posture and the pomp of woe ;
Not only for his immemorial state
Abandoned, and the rightful awe that still
Sat on his unkinged head and vacant hand,
But him most capable of grief they deemed
Whose strength was greatest to endure or dare,
And deepest his despair whose hope was first.

So there before him, each upon his throne,
Sat as if throne and shape were but one stone ;
And, for that space, more like their idols seemed
In regions orient, sitting, hushed and dark,
Within a woody cloister of close palms,
Or, old with lifeless years, in some forgot,
Rare pilgrim temple, or dim cavern ranged,—
Unseen by all the stars.”

Or, for the same quality, take the description of Paradise, only a part of which we extract :

“ In the same world of demons and damned men
The endless fixed abode, the same deep world
Of pale, unbreathing realms, but in a clime
Where horror became awe, and darkness shade,
Lay Paradise. * * * Still the place as sleep,
And as dreams,—beautiful ; along the plains,

Swept by no wind and withered by no star,
 With fixed, wan shadow, stirless aspens stood,
 Dark myrtles, and gaunt poplars still and pale,
 With cypressa mixed; and many a frowning brow
 And melancholy look in crag and steep,
 Was smoothed by climbing vines and flowery weeds
 That built themselves on high, with all their gay
 Thick tangled blooms, and on the barren rock
 Hung odors; soft and subtle next to heaven
 The clime, and, fit for spiritual breathing, pure;
 Nor did it want some glimmerings like day,
 But oh! how different from the dewy clear
 Of open heaven; * * * *
 * * * * from the hills around
 Browed with black firs and cedars, with thick boughs
 That mingled with the darkness cast from peaks
 O'er peaks uprising in the skyless air,
 A thousand sinuous or precipitous streams
 Lapsed with dim-heard decadence, and from sight
 Fled, in devouring clefts, or slept in pools,
 That deep within their bosom, held a dream,
 Of rocks and falling streams, and prospects still.

Nor did the place adornment lack from art,
 Of towers and temples, that a rugged clime,
 Of hilly aspects best, befits for show.

* * * * And hence as where
 A stranger, in the opening flower of day,
 Approaching far Ægina on the sea,
 Or Corinth o'er the Isthmus, sees in air
 The snowy edifice of temples old,
 That sleep upon the hills, like clouds of Jove,
 And paint the fronted sky,—here the hills
 At every spot of vantage, bore on high
 Fanes with white statues, set in shining frieze
 And spacious pediment; * * * * *

Bk. II, p. 48.

For force and grandeur of thought, united with pomp of numbers, take, as one out of many examples, the port and speech of Cain, in reply to Baal, and the consequent uprising of the embattled hosts.

“Then high placed Cain stood up,
 A King in semblance, but whose head superb,
 Gray with the downfall of afflicting years,
 Suborned no greatness of its golden tire;
 * * * * And thus spake
 The Homicide, whose hand first gave to death
 The taste of blood; the lion of that pit:
 ‘Baal, thy airy vaunt of ancient state
 That overtops our new-raised deity,
 Must be perforce the scorn of him who deems
 Lost honors a disgrace, and sees not yet
 What glory comes of station forfeited,
 And while retained, ingloriously held
 By sufferance, not by might; Not to be great
 I deem it, in the summits of the world
 To sit with worshipers in loud hymned state,
 Pomp, blazing back on pomp, and voice to voice,

In swelled antiphony and chorus bland,
 Returning echo up the wearied air;
 Nor is it from an arméd hand of cloud
 To cast the thunder-darkness that dismays
 Affronting men, nor to their dreadful aim
 To guide the whirlwinds that upkindle here
 These black and smoke enveloped lakes to flame;
 This to be strong and greatly cruel—that
 Is to be weakly glorious;—to be great,
 Lies in the soul that on itself retires
 For strength; this, serviles I deem great,
 Not to possess, but to contend with force;
 By strength of will to dispossess our Hate
 Of his chance sovereignty, who, spite his boast,
 Is not Almighty while the will defies,
 And heart dethrones him.' * * * *
 He ceased, and with a sound as of the sea,
 When some fierce wind that, in the tropic sky
 Hung black and dreadful, from its continent loosed,
 Roars down upon the flood, the throng uprose,
 And, sea like, swayed unto its outmost verge
 His audience, as the stormy impulse rolled
 Onward, beyond his ken, its helméd waves," Bk. I, p. 43.

The following passage we quote as a specimen of sublime and gorgeous imagination, clothed in the very highest splendor of diction. They are lines over which Milton would have rubbed his hands in delight. The poet is describing the meeting of the human and angelic powers to test their comparative strength, and settle the dominion of hell:

"Now, like as day, struck with the mortal dint
 Of cold and gloom, when rises from the earth
 Black night, floods out his glorious life, and stains
 With flaming or and gules the argent field
 Wherein, upon his sinking orb, he leans
 In haggard splendor, and, athwart the world,
 Throws back his mighty image on the east,
 And makes it seem two suns, or set, or rise;
 So with a sicklied glory from the blaze
 Of martial pomp, the region shone,—appeared
 Like these the hosts opposed, as far apart,
 In radiant gold and brass, and pallid steel,
 Glimmering athwart the intervening gloom
 In either side of hell; But not like these
 They faded, leaving night. * * * *
 And high above them, in the air disturbed
 By moving armaments, grim lightnings broke
 In wavering lines, and seamed the opaque far dark
 With rivers of fire, and hairy meteors streamed
 Along the immense, or in the skyless height
 Wheeled, and around them with swift motion wrapped
 Vast lengths of sounding flame. * * * *
 * * * * Nor beneath their feet
 Less glowed the iron path, and frequent flamed
 The smouldering base under their dread advance.
 So many warrior-shapes then moved beneath
 As never on the surface roused at peal

Of clarion, or in cadence beat the ground
 To the loud hand of war upon the drum,
 Or pale lips pressed upon the thrilling reed,
 When moving nations, armed, flashed back the sun,
 Nor had it been a field so full, or vast,
 Though of all fields and battles were made one,
 So thick the clime bronzed race of demons swarmed
 So numerous the fairer flock of men;
 The field so spacious that they trod, who not
 For burning sea, or torrent rolling fire
 Under its cloud-white veil, or vacuous gulf,
 Or marsh of pale-spread flames, made turn or stay." Bk. II, p. 68.

We regret our inability to give further instances of the poet's creative power, and his command of the elements of heroic verse. Though there are lines which might be improved, yet, taken as a whole, this poem has hardly been surpassed, this side the water, in vigor, condensation, and harmony of numbers.

In examining "*Christ in Hades*," we have sought after its virtues rather than its defects. Were we to name some of the latter, we should say, it is chiefly wanting in tenderness of sentiment,—in rich narrative passages, and in scenes of picturesque, luxuriant beauty. It reveals, in its highest form, a sense of the sublime, the vast, the terrible,—of power in repose, and power in action—but lacks the fascination of strains which body forth the adieus and weepings, the hopes and disappointments, the joys and wails of our human heart. There is no *Andromache*, no *Dido*, no *Beatrice*, no *Eve*. The grander passions are all here, in their wildest tension and stormiest violence. Intellect and will are suffused with their deepest fires; and we behold whatever of strength or terror there may be in depravity, when enlarged into angelic stature. But there is no love, no earthly, human love, aching with its own unutterable sensibilities; clasping kindred hearts, yet solitary amid the depths of an unspoken yearning. There is no gentle beam—no soft silver light playing along the brink of the dark gulf, or cresting with mellow beauty the sullen waves of that hidden sea. Hence these pages, though smooth with the polish of art, and radiant with imaginative thought, must appear to the common eye, cold and distant. They stir the intellect, they fire the imagination, they nerve the will, but the heart lies well nigh passive in their presence.

But, be this poem less, or more than we have deemed it, sure we are that it is enough to justify us in rejoicing, that American genius has, at length, turned its first furrow on epic soil; and that hereafter we may point to some worthier fruit in this direction, than Joel Barlow's *Columbiad*.

HUMPHREY'S HISTORY OF THE PROPAGATION SOCIETY.*

A fort was soon after built, one hundred and fifty feet square, and garrisoned with twenty soldiers and an officer, and a house and Chapel completed. The Rev. Mr. Andrews was appointed missionary, and Mr. Clausen, who had been several years employed as interpreter by the Government of New York, in transactions with the Indians, was received as interpreter to Mr. Andrews, and Mr. Oliver was made schoolmaster. Mr. Andrews was particularly directed by the Society to use all possible means to persuade the Indians to let their children learn English, and the schoolmaster was to make it his whole business to teach them. The Society were now in good hopes this attempt would prove successful, since her Majesty was so graciously pleased to provide for the security of the missionary by building a fort just by the Mohocks' castle, to which the men and children might easily resort to be instructed. And the Sachems, the chief persons of these people, had been in England, received many marks of royal favor, had been eye-witnesses of the greatness of the Nation, had been nobly entertained here, and carried home to their own countries safely and honorably, and had themselves also desired their people might be instructed in the Christian faith.

9. Mr. Andrews arrived at Albany in November, 1712. The Sachems, who had been carried home before he went from England, were convened, by order of the Governor of New York, to meet Mr. Andrews and the Commissioners for Indian Affairs, at Albany; in order to give a public authority and sanction to Mr. Andrews' Mission, and that the Sachems might receive him, their minister, with greater solemnity. The Sachems came to Albany, met the Commissioners for Indian Affairs, and Mr. Andrews; the Commissioners made a long speech to the Sachems, reminding them how gracious her Majesty was in building a fort, and sending a minister to them; put them in mind how earnestly they had requested it, and set forth what advantages they and their children would reap, by being taught our religion and learning. A letter from the Archbishop of Canterbury was delivered to them, and afterwards read to them in Indian, by Mr. Clausen, the Interpreter of the Province. Some of the Sachems made speeches, and returned thanks to the Queen, expressed a great satisfaction in having a minister sent them, and received Mr. Andrews as such, and promised him all civil and kind usage; the whole affair was transacted with much ceremony. The Sachems returned home. Mr. Andrews staid some time at Albany to refresh himself; soon after he went up to the fort, two hundred miles from New York, accompanied by Robert Levinston, Esq., the Mayor of Albany, Captain Matthews, Mr. Strooman of Schenectady, the Rev. Mr. Barclay, and several other gentlemen; he was presently visited by a great many Indians, men, women and children,

* Continued from p. 450.

who saluted him with abundance of joy, and bade him welcome to their county.

The Castle, or chief town of these Mohocks, is neighboring to the Queen's fort, consisting of about fifty wigwams or houses. These wigwams are huts made of mats and bark of trees put together, with poles about three or four yards high. The Mohocks' clothing is a short coat like a mantle, made of a blanket or bear's skin, their bed is a mat or skin laid on the ground. They paint and grease themselves very much with bear's fat clarified; they cut the hair off from one side of their heads, and tie up some of that on the other side, in knots, on the crown, with feathers. The men are very slothful, the women very laborious, mere servants to their husbands; they carry all the burdens, fetch the venison home their husbands kill, (the men are too lazy to bring it,) get in the wood to burn and dress it, carry their children on their backs in their rambles, of many hundreds of miles, hoe the ground, and plant all the indian corn that is raised. The language of this people is very difficult, their ideas are very few, and their words therefore not many, but as long as sentences, expressing by a long rumbling sound, what we do in a short word. There is here no manner of conveniency of life for a missionary. For four or five months in the year, there is scarce any stirring abroad, by reason of the extreme coldness of the weather, and the deep snows that fall; and in summer time, the flies and mosquitoes are almost intolerable, and the rattlesnakes very dangerous. The nearest place of getting any provisions, is at Schenectady, twenty-four miles distant, or from Albany, forty-four miles off. The road to these places is for the most part only a small, rough Indian path, through vast woods, where riding is very dangerous, by reason of the road being in many places stopped with fallen trees, roots, stones and holes, besides many high and steep hills, and deep swamps or bogs in the way. There was nothing desirable to be seen, the face of the earth rude and uncultivated, like the wild inhabitants, no pleasure to be got but that of doing good to the miserable natives.

These were the circumstances of the place and people whither Mr. Andrews was appointed; and notwithstanding all these inconveniencies, he resided there, and invited the Indians to come to him; many came, he used to discourse very much with them, instructing them in the chief Articles of Faith, and giving them short general accounts of our religion. This was done by the help of Mr. Clausen, who always attended and interpreted to the Indians. Mr. Clausen had been formerly taken prisoner by the Indians, lived long among them, and understood their language sufficiently. Mr. Andrews used to make short accounts of the Christian doctrines, and some historical parts of the Bible, particularly the creation of the world, and miracles of our Lord. The interpreter used to read them to the Indians; and Divine Service used to be performed in English to the soldiers in the garrison. The schoolmaster, Mr. Oliver, opened his school. The Indians at first sent many of their children; he began to teach them English; the parents obstinately refused to have them taught English. All possible endeavors were used to

persuade them; they still persisted. Mr. Andrews sent this account to the Society, and rather than quite break with the Indians, the school-master and interpreter began to teach the children a little in Indian. The Society were forced to comply with the Indians' obstinacy. They procured an impression of hornbooks and primmers in Indian for the children, sent them great numbers, as also leathern inkhorns, penknives, a quantity of paper of several sorts, and several other little necessities. The children were now taught in Indian, and were treated with great kindness, no correction dared to be used, for the parents were so fond of their children, and valued learning so little, they thought it not worth gaining, at the least displeasing of their children. To engage them farther to learn, Mr. Andrews used to give the children who came to school, victuals, and some small utensils for their parents. The children used often to come for the sake of getting victuals; for the Indians are frequently drove to great extremities, on account of their making little or no provision beforehand. The children had a good natural capacity, and an aptness for learning. Many of them begun to read, and some to write. This method of giving them victuals engaged the parents to send them, for some time, to school.

In the mean time, Mr. Andrews proceeded to instruct the grown Indians by help of the interpreter, in some of the chief Articles of Faith and rules of life. Divine Service was constantly performed on Sundays and holidays in English, to the soldiers; and such Indians as understood any English, frequently attended in the chapel. The chapel was very decently adorned. Queen Anne had given a handsome furniture for the communion table. The imperial arms of England, painted on canvas, were fixed up in the chapel. Archbishop Tenison gave twelve large Bibles very finely bound for the use of the chapels; with painted tables, containing the Creed, Lord's Prayer, and Ten Commandments. Mr. Andrews was very civil to all the Indians who came to hear him, used frequently to entertain them at his house, and gave them provisions home when they wanted very much, and that they often did. The Society, since they could by no means prevail on the Indians to learn English, neither young nor old, labored to get some good translations made, of parts of the Scripture at least, into the Indian language; though exceeding improper to convey a due idea of the Christian Doctrines; as being willing by all methods of compliance, to gain something upon them. The Society were very much assisted in this, by Mr. Freeman, a very worthy Calvinist minister. He had been five years minister at Schenectady, to a Dutch congregation, and had been employed by the Earl of Bellamont in the year 1700, to convert the Indians. He had a good knowledge of the dialect of the Mohocks, which is understood by all the Iroquois, who reach near four hundred miles beyond Albany. The Society applied to him for any proper papers wrote in that language, which he might have. He acquainted the Society, that he had translated into Indian the morning and evening prayer of our Liturgy, the whole Gospel of St. Matthew, the three first chapters of Genesis, several chapters of Exodus, several Psalms, many

portions of the Scripture relating the birth, passion, resurrection, and ascension of our Lord ; and several chapters of the 1st Epistle to the Corinthians, particularly the 15th chapter, proving the resurrection of the dead. He very frankly gave the Society a copy of these translations, which were sent to Mr. Andrews for his help, and they were a great help to him. He used frequently to read some of these to the Indians, and they could comprehend well enough by his reading. But the Society were desirous some part of the Scripture might be printed in Indian, and the copies given to the Indians, and they taught at least to read that. Accordingly the Morning and Evening Prayer, the Litany, the Church catechism, family prayers, and several chapters of the Old and New Testament, were printed at New York ; the copies were sent to Mr. Andrews, and he gave them to such of the Indians as knew anything of letters. He had hopes now of some success in his mission ; several of the women, and some men, began to lead more orderly lives ; they were instructed and retained well in their memory, what the chief Articles of our Faith are, and rules of life ; a good number was baptized, and particular accounts were sent regularly to the Society. Mr. Andrews was willing to try what good he could do among another nation of the Indians ; he traveled to the castle of the Onydans, one hundred miles distant from the Mohocks ; the country all the way was a vast wilderness of wood and the road through it a narrow Indian path. He was forced to carry all necessities with him, and at night to lie upon a bear's skin. When he arrived at the castle, he was visited by more than one hundred people, who seemed all glad to see him ; he read several papers to them, staid some time with them, and after instruction, baptized several, whose names have been transmitted to the Society. Mr. Andrews afterwards returned to the Mohocks, his place of residence.

In a short time, the Indians grew weary of instruction ; the men grown, would go out in bodies a hunting for several months, and forget all they had been taught ; and the young boys when they grew up, were taken out by their fathers to hunt, and so lost all they had got. This roving life utterly destroyed all the missionary and schoolmaster's labors. But besides this difficulty, and the natural averseness of the Indians to learning, two misfortunes happened, which created a jealousy, and afterwards a hatred in the Indians against all the English, as well as against their religion. Some Jesuits, emissaries from Quebeck among the Canada Indians adjoining to the Iroquois, had infused into the minds of those people, that the English did not intend by building a fort among the Iroquois, to teach them their religion, but to cut them all off, at a proper juncture ; and that a box had been found accidentally, left by the English, when they attempted Quebeck, containing papers which discovered this intention of the English. The Canada Indians believed this idle story, and spread it among all the Iroquois. This stirred up some jealousy ; but a farther misfortune did quite set the Indians against the English. Some of the Tuscarora Indians, who had fled from North Carolina after the war there with the English,

came and settled in the country of the Onontages, one of the Iroquois nations, bordering on the Mohocks. These people being enraged at the English, stirred up the Onontages against them, telling them they had been most barbarously used, and drove out of their country, and that the English watched only for an opportunity to extirpate them too. The other Indians were too easily persuaded to believe everything the Tuscarora Indians told them; so that when any of these people came by the Mohocks' castle, and the Queen's Fort in their way to Albany, to trade and buy themselves necessities, they used only to mock at Mr. Andrews when he would offer to talk to them about religion; and when he proffered to go to their abode, they absolutely forbade him. In a little time the old Mohocks left off coming to the chapel to Mr. Andrews, and the children came no more to school. Mr. Andrews wrote the Society word of the ill success of his mission, "though he had spared no pains, that the hopeful beginnings proved of no effect at last, and that he began to despair of converting the Indians."

The Society found now, from several accounts, that the mission among the Indians proved fruitless; that it was not possible to teach them the Christian religion, before they were in some degree civilized; and they found the following difficulties did wholly hinder that.

No means could be found to engage the Indians to lead a settled life, to apply themselves to cultivate the ground, to build towns, and to raise cattle. They would still rove through their vast woods many hundreds of miles, depend for their subsistence upon the game they could kill; they would eat all sorts of carrion, and in some long rambles, when by various accidents they could get no game, would kill and eat one another, even their wives, and that without any concern or remorse. Generally half of a hord or nation went out a hunting or a warring upon a neighboring nation together, and in these expeditions forgot all the little they had learned, and at their return were as mere savages as ever. They could not be dissuaded from taking wives, and leaving them at their pleasure; this not only hindered religion from being fixed among them, but was the cause that a great many aged men and women perished miserably, as having no one to take any care of them. They would in their wars use the greatest barbarities, and destroy all the prisoners they could take by such extreme tortures; it would move too much horror in the reader to have them related.

It is true, they were very fond of their children, but they perverted even so good a principle; they would not oblige them to learn any manual art, or our language, but let them live a lazy, bestial life. Nay, some of the young children, who have by chance fallen into the English hands, and lived in families, been taught our language, learnt a decent behavior, and known something of tillage, or a handicraft, when they have grown up, have run wild again, have thrown off their clothes, and chose rather to ramble naked almost in the woods with their own people, than to live a sober and settled life.

But the greatest obstruction to their being civilized, was their greediness

ness of strong liquors, especially rum, and the fatal effect drunkenness hath upon them. When they drink they will never leave off till they have gone to the greatest excess, and in this condition, they are most wretched objects: they grow quite mad, burn their own little huts, murder their wives or children, or one another: so that their wives are forced to hide their guns or hatchets, and themselves too, for fear of mischief. And if the men through this excess fall into any sickness, they perish miserably, as having no methods of helping themselves by physic or otherwise.

It is indeed matter of great wonder, that these wretched people, who have lived joining to the English settlements so many years, and cannot but observe that the English, by agriculture, raise provisions out of a small spot of ground, to support in plenty great numbers of people; whereas they by their hunting cannot get a wretched subsistence out of all their wilderness of several hundred leagues in extent; should still refuse to till their ground, or learn any manual art; should still live a bestial life, insensible of shame or glory. It is true, the English have taken from them exceeding large countries, yet this, far from being a prejudice, would be a vast advantage to them, if they would but learn the English language, arts, and industry. They have still an immense extent of land, part of which, if duly cultivated, is able to maintain many millions of people more than they are. It might have been imagined the sachems, those petty kings, who were in England in the late Queen's time, should have been so strongly affected with seeing the grandeur, pleasure, and plenty of this nation, that when they came to their own countries, they would have tried to reduce their people to a polite life; would have employed their whole power to expel that rude barbarism, and introduce arts, manners, and religion. But the contrary happened, they sunk themselves into their old brutal life, and though they had seen this great city, when they came to their own woods, they were all savages again.

Mr. Andrews wrote several accounts more in 1718, that all his labors proved ineffectual, the Indians would not send their children to school, and nobody came to the chapel; that four other nations of the Iroquois, as they came by the Mohocks' castle, insulted and threatened him, that the interpreter and schoolmaster perceived all their labor was lost, and that they were frequently in danger of their lives if they went out of the fort. The Society received these accounts with much dissatisfaction, as being extremely contrary to what their good desires had made them hope. However, they were so unwilling to abandon this wretched people to themselves, that they would not dismiss Mr. Andrews from his mission, upon his own representation of his ill success. They wrote to the Governor of New York, Robert Hunter, Esq.; acquainted him with the accounts they had received, and requested the favor of his Excellency, to cause an inquiry to be made, whether Mr. Andrews' labors were so fruitless among the Indians, and submitted it to his judgment to dismiss Mr. Andrews if they should be found so. The accounts transmitted hither were found true upon examination, and Mr. Andrews left that miserable race of men.

CHAPTER XII.

A considerable number of the inhabitants of Boston petition King Charles the Second, that a Church might be allowed in that City, which is granted. Soon after the rise of this Society, several other towns build Churches, and desire Missionaries might be sent to them. The people of Rhode Island build a Church, and have a Missionary sent them. The people of Providence, Narragansett, Newbury, Marblehead, Bristol, Stradford, desire Missionaries, and build Churches; Missionaries are sent to each town, and the Church people increase. Missionaries sent to Fairfield and Braintree. A new Church is built at Boston; Dr. Cutler appointed Minister. Two Schoolmasters supported. Twelve Churches built in this Government.

1. A considerable number of the inhabitants of Boston petitioned King Charles II, about the year 1679, that a Church might be allowed in that City, for the exercise of religion according to the Church of England; which was accordingly granted, and the Church called the King's Chapel. This is the first place where the Church of England worship was exercised in New England. The congregation increased very considerably, and His Majesty King William was therefore pleased to settle a salary of one hundred pounds a year, for the support of an assistant to the Minister of that Church; which Royal bounty is still continued.

2. But soon after the establishment of this Society, when the Reverend Mr. Muirson was sent Missionary to Rye in New York Government, the neighboring people in Connecticut Colony in New England became desirous of having the Church of England worship settled among them too. The people of Stradford, about sixty miles distant from Rye, were very zealous, and requested Mr. Muirson to visit them. Mr. Muirson resolved to make them a visit, and Colonel Heathcote, a worthy gentleman, (frequently mentioned in the foregoing sheets,) of a considerable interest in Westchester County, adjoining to Connecticut Colony, was pleased to honor him with his company in this progress; and afterwards wrote the Society the following account of their reception there. "We found that Colony much as we expected, very ignorant of the constitution of our Church, and therefore enemies to it. The towns are furnished with Ministers, chiefly Independents, denying Baptism to the children of all such as are not in full Communion with them; there are many thousands in that Government unbaptized. The Ministers were very uneasy at our coming among them, and abundance of pains were taken to terrify the people from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavors, we had a very great congregation, and indeed infinitely beyond expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some strange thing, by the accounts

and representations of it that their teachers had given them. Mr. Muirson baptized about twenty-five, most grown people at Stradford." This was the first step that was made towards introducing the Church worship into this Colony. Mr. Muirson gave the same account of his journey, adding, that the people invited him to come again to them. Accordingly, in April, 1707, he visited them, and Colonel Heathcote was pleased to go again with him. They now found the people much more earnest to have the Church worship settled, and the Independents more incensed; the Ministers and magistrates were remarkably industrious, going from house to house, busying themselves, and persuading the people from hearing Mr. Muirson, and threatening those with punishment and imprisonment who would go to hear him preach. Mr. Muirson describes their opposition in these words. "One of their magistrates, with some other officers, came to my lodgings, and in the hearing of Colonel Heathcote and a great many people, read a paper; the meaning of it was, to let me know, that I had done an illegal thing, in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws, the words of which, as he expressed them, were these. Be it enacted, &c. *'That there shall be no Ministry or Church Administration entertained or attended by the inhabitants of any town or plantation in this Colony, distinct and separate from, and in opposition to, that which is openly and publicly observed and dispensed by the approved Minister of the place.'* Now, whatever interpretation the words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly this, to exclude the Church their Government, as appears by their proceedings with me. So that hereby they deny a liberty of conscience to the Church of England people, as well as to all others that are not of their opinion; which being repugnant to the laws of England, is contrary to the grant of their charter.

But these methods which the Independents used, were so far from hindering the people from resorting to the Church service, that still greater numbers came; and other towns sent and invited Mr. Muirson to visit them. Particularly the people of Fairfield requested him to come, and he went to them. The Independents refused him and the people the use of the meeting-house, though on a week day. But a gentleman, the chief person in the town, invited them to his house, a great congregation met there, and he baptized a large number. Mr. Muirson made several journies up and down this Colony and was a kind of itinerant missionary. The Independents used all means to obstruct him; Mr. Muirson wrote to the Society, with much concern, an account of the methods taken to hinder the people from hearing him. "The people were likewise threatened with imprisonment, and a forfeiture of five pound for coming to hear me. It would require more time than you would willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress when they do not willingly pay to support their Ministers;

and though every Churchman in that Colony pays his rate for the building and repairing their meeting-houses, yet they are so set against us, that they deny us the use of them though on week days. —All the Churchmen in this Colony request, is, that they may not be oppressed and insulted over; that they may obtain a liberty of conscience, and call a Minister of their own; that they may be freed from paying to their ministers, and thereby be enabled to maintain their own; this is all these good men desire." This hath been the grievance of the Church of England people from the beginning, and continues so still. Mr. Muirson however continued his labors, and would in all probability have brought great numbers to entire conformity with the Church, but he died soon after in 1709. Colonel Heathcote gave this character of him a little before he died. "He is truly very well qualified for the service, having a very happy way of preaching, and considering his years, wonderfully good at argument, and his conversation is without blemish." Notwithstanding his death, many considerable towns in New England were zealous to have Ministers of the Church of England; particularly Marblehead, the second town in the whole country, Braintree, Newbury, Narragansett, and several others.

3. The Church Wardens of Rhode Island wrote to the Bishop of London, and to the Society, in the year 1702, declaring their early zeal, that though they had not assembled themselves, to worship God after the manner of the Church of England, above four years, they had built a handsome Church. The Society resolved to send a missionary hither, both on account of their being the first, and also a numerous people, settled on a flourishing island. The Reverend Mr. Honeyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the governor himself being such, yet by his prudent behavior he gave offence to none, and gained many to the Church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his cure again. There were three little towns on the continent, Freetown, Tiverton, and Little Compton, which had requested a missionary of the Society; Mr. Honeyman was directed to visit them by turns on week-days, till they could be supplied with a minister. Mr. Honeyman frequently crossed over to them, and preached to them in a meeting-house, which he obtained the use of, and which was commodiously situated in the center of three towns. He said, the people at first, though very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In the year 1712, a missionary was sent to these three towns. Mr. Honeyman began to have a little more leisure; but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, not any reward, but an unexpected and surprising large audience of people of many persuasions.

About this time he represented also very earnestly to the Society,

the want of a missionary at a town called Providence, about thirty miles distant from Newport, a place very considerable for the number of its inhabitants. Through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of good and teachable disposition. He visited this place, and preached here to the greatest number of people, that he ever had together since he came to America. He writes thus: "There is great prospect of settling a Church here; and if the Society will send a missionary to a people so much in want, and yet so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity they have even done yet." A little while after he writes thus: "I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the Society knew the necessity there is of a missionary here, they would immediately send one. In the mean time, I shall give them all the assistance I can." The Society upon this letter, appointed in the next year (1723,) the Reverend Mr. Pigot missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honeyman hath been farther instrumental in gathering several congregations at Narragansett, Tiverton, Freetown, and at the above mentioned place, Providence. In the year 1724, accounts came, that he had baptized eighty within the two past years, of which nineteen were grown persons, three of them negroes, two Indians, and two mulattoes; and there were properly belonging to his Church at Newport, above fifty communicants, who live in that place, exclusive of strangers. The Church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the Church communion. Mr. Honeyman proposed to the Church members, the building of a new church, and subscribed himself £30. The people heartily concurred; and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money. However, a sufficient sum was raised, and in the year 1726, the church was completed, and Mr. Honeyman preached in it. The body of the church is seventy feet long, and forty-six feet wide; it hath two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned by the people there to be the most beautiful timber structure in America. The old church is given the people of the neighboring town of Warwick, who had no church of their own. There are Quakers and two sorts of Anabaptists in Newport, yet the members of the Church of England increase daily; and though there are not four alive of the first promoters of the Church worship in this place, yet there is now above four times the number of all the rest. This last church is generally full. Newport is the chief town in the island, is the place of residence of the governor, is a good compact town, large enough to make a considerable village in England. Mr. Honeyman continues now missionary here, and hath under his care also, Freetown, Tiverton, and Little Compton.

4. Having just mentioned Providence, where Mr. Honeyman had gathered a congregation, and Mr. Pigot was appointed missionary, it may be proper to give next an account of the mission there. The people, as described above, were negligent of all religion till about the year 1722; the very best were such as called themselves Baptists, or Quakers, but it was feared many were Gortonians or deists. This township is 20 miles square, and the present number of inhabitants is about 4000. Out of all these, there was a small number, who in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavor to build a church, get a minister, and to live like Christians. They began to gather contributions among themselves; they got £250 they solicited their friends about them; they got £200 from Rhode Island, £100 from Boston, and £20 from other places; with this sum, and about £200 more, which they borrowed, they raised on St. Barnabas day, 1722, a timber building for a church, being sixty-two feet in length, forty-one in breadth, and twenty-six high. The chief contributor was Colonel Joseph Whittle, who gave £100. The Reverend Mr. Honeyman gave £10 and Mr. Macksparran, another of the Society's missionaries, gave £5. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry, and handy-crafts, though very lately they have begun to enter upon foreign trade and navigation. Mr. Pigot, upon his first coming here had not much above one hundred attending Divine worship; however, the numbers increased, and he baptized in less than two years six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were forty-four. The reader remarks this mission is but just begun, and the Church members are daily increasing.

5. The people of Narragansett county made application to the Bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and commodiously situated for those who generally attend Divine service. It is distant from Providence, the nearest church, twenty-seven miles. This county is above thirty miles long, and between twelve and thirteen broad. There are near four thousand inhabitants, including about two hundred negroes. Their business is husbandry, their farms are large, so that the farmers seem rather grasiers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep, and carry the greatest supply of provisions to Boston market.

The people who appeared at first desirous of the Church of England worship, were but few, but they were very earnest for it. In the year 1717, the Society appointed the Reverend Mr. Guy to that place; he arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with many tokens of joy. They presently provided him with a convenient house, and because it was at some distance from the church, they presented him with a horse; and many other ways showed him marks of their fa-

vor. He was very well respected by the people, and several who lived regardless of all religion before he came, began to be constant attendants at Divine Worship. He resided at Narragansett, (otherwise called Kingston,) and visited by turns the people of Freetown, Tiverton, and Little Compton, and some other places. This mission was very laborious, the places far distant, and the weather here changing suddenly into severe extremes; Mr. Guy contracted indispositions, and found himself not able to bear the fatigue, and was therefore, upon his request, removed to South Carolina in 1719. The Rev. Mr. Honeyman, in the vacancy of this Church, visited the people at times, and kept them together. The Reverend Mr. Macksparran was appointed missionary there in 1720. In the following year, he acquainted the Society, that his congregation, though small at first, consisted then of about one hundred and sixty, with twelve Indian and black servants; that he had baptized thirty persons, six of them of a grown age, between eighteen and fifty, the communicants were but twelve. But the next year, the members of the Church of England increased to two hundred and sixty, and he baptized ten grown persons, and in the following year fifteen grown persons desired and received Baptism, and all the Church people, young and old, amounted to three hundred. Mr. Macksparran continues now in this mission.

6. Newbury Church was built in the year 1711. It is a timber building, fifty feet long, and thirty broad. The Reverend Mr. Lampton was the first sent missionary here, but he staid not long, having contracted a bad state of health. In the year 1715, the Reverend Mr. Lucas was sent thither. His congregation was but small at first, the people having lived long in a disuse of the sacraments, they still continued negligent of them. Mr. Lucas not only by public discourses advised them, but also visited them, and used his best endeavors in private, to convince them of the usefulness and benefit of both those ordinances. He used also to go to Kittery, a neighboring place, and preach there; he had a large congregation several times, near four hundred persons, who expressed a mighty desire to be instructed in the principles of the Church of England. He baptized here many children, and seven grown persons, one of which was fifty, the other sixty years old. Mr. Lucas died soon after. In the year 1720, the Reverend Mr. Matthias Plant was appointed missionary. He was received with much favor and civility by the people of the Church of England. He began to discharge his ministerial office with success, many people showed a great earnestness for the public worship, and more continually were added to them. They contributed their usual rates very frankly to Mr. Plant, and he was so sensible of their favor in many respects, he makes this grateful acknowledgment of it to the Society: "I find both my people, and others of the inhabitants, very civil, and indeed kind to me, several not belonging to my church, contributing something to me; and though my place is reckoned the smallest, I must confess, that the love I have for the people, and the truly good will, and extraordinary civility and kindness I receive from them, makes me to esteem my place as inferior

to none." Mr. Plant continues now in this mission; his congregation now amounts to near two hundred. Some of his hearers come from towns four, five, or six miles distant; and their number is daily increasing.

7. Marblehead is a seaport, the second town in all New England, very considerable for its number of inhabitants, for its commerce, and especially for the fishery carried on there. A great number of these people were desirous to have the Church of England service settled there. In the year 1707, they made subscriptions for building a Church, amounting to £416. They wrote letters to the Bishop of London, and to the Society, acquainting them with their desires of having a minister of the Church of England, and declaring their intentions of building a church. A handsome church was soon after built, and the Reverend Mr. Shaw was sent missionary there, but he did not continue long. He wrote word, he had fallen into many indispositions, by the change of climate, and the severity of the seasons sometimes there, and he removed. The Reverend Mr. David Mossom was settled there in 1710. He began his mission with much diligence; the number of people attending divine worship was but small at first. However, many more conformed daily, and in about two years, the number of communicants were doubled, thirteen grown persons had been baptized, and near seventy infants. The Church at Newbury being about this time vacant by the death of Mr. Lucas, Mr. Mossom visited that people also upon their earnest request, preached and administered the sacrament to a congregation of above one hundred persons. He proceeded with great diligence in all parts of his duty. In the three following years, he persuaded nine grown persons to receive baptism, and the number of communicants in Marblehead, and from the neighboring towns, increased to about fifty. In the year 1725, he acquainted the Society, that in the foregoing year, he had received into the Church five grown persons, two men and three women, and that several other grown persons were preparing for baptism. He had also baptized two negroes, a man about twenty-five years old, and a girl about twelve; and that a whole family in Salem, a neighboring town, had conformed to the Church; so that upon the whole his congregation increased considerably. Mr. Mossom desired to be removed on account of some of his family affairs, and Mr. Pigot was removed from Providence to this place. He hath acquainted the Society, that since his appointment here, the Church hath considerably increased, he had baptized twenty-three grown persons, a great many had joined in communion, and he had reduced many from a disorderly and loose, to a more strict and regular behavior, and by his instructing the youth in the principles of religion, and the doctrines of the Church, he had gathered a large number of catechumens. Mr. Pigot continues now here.

8. The chief inhabitants of Bristol, in the year 1720, wrote very earnest letters to the Bishop of London and to the Society, for a minister of the Church of England, and promised to build a church. Before they had an answer from the Society, they proceeded to get contributions to

build one. Colonel Mackintosh gave the ground the church stands upon, and £200. Several gentlemen, members of the Church at Boston, gave £100, other gentlemen at Newport on Rhode Island, gave £100, the neighboring towns to Bristol gave a small sum, and the remaining sum, amounting to near £1000, was contributed by the people of Bristol. This place is very proper for a church, Bristol being the county town, and situated in the centre of six others, so that the inhabitants of those may resort hither to divine worship. The Reverend Mr. Orem was sent missionary here in 1722. When he arrived here, he found the outside of the church and the steeple only finished. The people received him with great kindness, and there seemed to be a general disposition in the inhabitants, to have the Church of England worship established here. Though the church was not floored, nor the walls plastered, the people were zealous to have Divine service performed in it; which was done, and forms and benches were laid in on Saturday night for the auditory; and a large congregation, between two and three hundred persons, came there; not all inhabitants of Bristol, but a great many from Swansea, Tiverton, and other neighboring towns. In the mean time, workmen were employed continually upon the church. Mr. Orem soon after acquainted the Society that it was finished, being a handsome timber building sixty feet long, and forty broad, that the inhabitants had spared no pains in carrying on the work, and had expended above £1400 that country money, in completing it; that there was a very numerous assembly that attended divine worship every Lord's day, and joined in the service with the greatest gravity and decency imaginable, many of which, before his coming, were entire strangers to the Liturgy of the Church of England. Mr. Orem gained the esteem and affection of the people very much, and proceeded in his mission with success. But about a year after, the Governor of New York, who was acquainted with his merit, invited him to come to New York, and offered him a commission of chaplain to the King's forces there, which Mr. Orem accepted of. The Society would not let this worthy people, who had expressed so hearty an affection for the Church of England, want a minister. The Reverend Mr. Usher was appointed missionary there in the year following. He hath begun his mission with success, much respected by his parishioners, and very diligent in his ministerial office. Eleven grown persons have been received into the Church by baptism, and the communicants are increased. He writes, "There is good reason to expect a numerous congregation here in time; the people, though at first they were not enough acquainted with the doctrines of the Church, yet since they have had an opportunity of being better instructed, they have, by God's blessing, heartily embraced her communion, and seem to be steadfastly grounded in her faith." The town or chief body of people, living near together, extends about a mile in length, and a quarter in breadth. The farmers live at a greater distance, some three or four miles off. A church here seems very necessary, for the very next church is thirteen miles distant, and it would be very difficult to go there, especially for the young and the old, because of a troublesome ferry which must be

crossed, and of the deep snows which often fall in the winter times in those parts, and render all traveling exceeding difficult. Mr. Usher continues now missionary here.

9. The people of Stratford in Connecticut colony, about the year 1708, expressed an earnest desire of having the Church of England worship settled among them. I mentioned a little above, that Mr. Muirson and Colonel Heathcote visited this town in 1706, and they both wrote to the Society very much in favor of this people, desiring a missionary might be sent them. Robert Hunter, Esq., the Governor of New York, wrote thus concerning them in 1711: "When I was at Connecticut, those of our communion at the Church of Stratford, came to me in a body, and then, as they have since by letter, begged my intercession with the venerable Society and the Right Reverend the Lord Bishop of London for a missionary; they appeared very much in earnest, and are the best set of men I met with in that country." The Society have had many other advantageous representations of them from their missionaries and others. However the Society could not send a missionary here till the year 1722, so much were they engaged in supplying other places. The Reverend Mr. Pigot was sent missionary here, and so heartily were the people inclined to the Church of England, that the disappointment of having no missionary for near twenty years, did not make them change their well-grounded judgment. They received Mr. Pigot with all kindness, and immediately sat about building a place for public worship. Accordingly Christ's Church in Stratford was founded in 1723, and the building carried on and completed, partly at the charge of the Church of England members there, partly by the liberal contributions of pious gentlemen of the neighboring provinces, together with the bounty of some travelers, who occasionally passing by contributed. It is a timber building, small, but neat, forty-five feet and a half long, and thirty broad, and twenty up to the roof.

The first people who strove to have the Church worship settled here, were about fifteen families, most tradesmen, some husbandmen, who had been born and bred in England, and came and settled here. They, by their discourses about the Church service, first turning their neighbors' thoughts this way. When Mr. Pigot first came here, he had one hundred and fifty hearers, and twenty communicants, and soon after thirty; he was very diligent in his mission, and extended his labors to several neighboring towns. He preached at times at Fairfield, which was eight miles distant from his abode, at Newton, which is twenty miles off, and at Ripton, at the same distance, and administered both sacraments at each place. In eighteen months of his continuance here, he brought over many to the Church, the communicants increased to seventy-nine, he baptized fifty-seven children, and six grown persons. He desired, upon the account of some necessary family concerns, to be removed to Providence, and was so. The Rev. Mr. Johnson was appointed to succeed him in 1723. He was one of those three gentlemen, who left the Independent persuasion, and came to England for Episcopal Ordination in 1722, of whom more will be said a little lower.

He was known to, and much esteemed by the people at Stratford. He sat about the duties of his ministry with diligence, his congregation daily increased. In the year 1725, the number of communicants in Stratford, and from the neighboring towns, rose up to near one hundred; about thirty of which had been persuaded to a conformity by Mr. Johnson; and in the year 1727, they increased to one hundred and fifty; a great increase in five years' time, from there being few or none communicants in this place.

It was very necessary to have a church built at Stratford. That township is ten miles square, and there was no church westward, within forty miles, (except lately one at Fairfield, which is eight miles off.) none eastward, within one hundred miles, and there is no church at all, northward. Stratford lies upon the sea-coast, and directly over against it to the southward, lies Brookhaven, upon Long Island, about twenty miles distant from Stratford. If there were no Missionary here, a very great body of people would be destitute of the means of public worship. The towns in this country lie thick, scarce any at above ten miles distant, some not five miles off each other. Some of these towns also, have several little villages belonging to them. Most of the towns consist of two, three, or four hundred families. Though scarce any of them live contiguous, yet the main body of the people of a town, live in near neighborhoods. The roads are generally well cleared, and much used. It is a fruitful and thriving country. Mr. Johnson continues now in this mission.

10. The Rev. Mr. Caner hath been appointed lately Missionary to Fairfield in Connecticut; the Society have received accounts from him, that the people of the Church Communion increase considerably, and that he hath a prospect of good success in his mission. The Rev. Mr. Miller was also appointed Missionary at Braintree, about the same time; no particular accounts of his labors have yet been transmitted from him.

11. The members of the Church Communion at Boston, the capital of this country, and where the Church service was first settled, were now very much increased; and in the year 1722, agreed to build another church at Boston. The Rev. Mr. Miles, Minister of the King's Chapel there, having observed his church was much too small, called his congregation together, and represented the matter to them. They were all unanimous of opinion, the present church was not sufficient, and that it was necessary to build another. They presently chose a committee to take in subscriptions, for the carrying on of this work. A handsome church hath been since built, and Mr. Cutler appointed Missionary there.

Mr. Cutler was bred in the Independent way, became a noted preacher, and was afterwards advanced to be President of Yale College in New England; a station of credit and profit. He discharged the duties of his place with reputation to himself, and to the public satisfaction. He continued several years in this post; but began, upon more mature considering, to think it his duty to leave the Independents, and join in communion with the Church of England. Several other Independent

teachers, men of allowed characters for virtue and learning, were of the same sentiments. Particularly Mr Brown, Tutor in Yale College, Mr. Johnson and Mr. Wetmore. Mr. Cutler, Mr. Brown, and Mr. Johnson, resolved to conform to the Church of England, though at the loss of the preferment they had in the Independent way; and, accordingly, in the year 1722, at a public Commencement at Yale College, in New Haven, they declared their conformity to the Church of England, laid down their preferments, and came to England for Episcopal Orders.

The new church at Boston was now building, and all the members of the Church of England had a just value for these gentlemen's integrity; they thought Mr. Cutler had sacrificed a very valuable interest, to a good conscience, and agreed to choose him minister of their new church, when it should be built. They wrote very earnest letters to the Bishop of London, and to the Society, requesting their favor to Mr. Cutler, and praying the Bishop of London to license him to the new church at Boston. The Society at this time knew nothing of Mr. Cutler, or the other gentlemen, but letters came from the members of the church at Newport, and several of the Missionaries, giving an account of their leaving the Independents. They all three received Holy Orders, but Mr. Brown died soon after; Mr. Cutler and Mr. Johnson, by their behavior here, appeared to deserve the character they brought from abroad. While they were in England, they visited our Universities, and were received by the Vice-Chancellor of each, and the heads of houses, with peculiar marks of regard and esteem. Mr. Cutler, the elder gentleman, had the Degree of Doctor in Divinity conferred upon him, and Mr. Johnson, that of Master of Arts, by both Universities.

Dr. Cutler soon after went over to New England to his church at Boston. The building was finished in a little above a year. It is a handsome brick church, seventy feet long, and fifty wide, thirty-five high, the walls two feet and an half thick; the steeple's area is twenty-four feet square. As soon as it was fitted to have Divine service performed in it, a numerous congregation of people, both from Boston, and the neighboring towns, attended the public worship there, particularly from Charlestown, which is separated from Boston by a considerable river. At the opening of this church, the usual audience was about four hundred persons, but they increased continually, and now amount to near eight hundred commonly. The members of this church have, in many respects, approved themselves a worthy people, very devout in the public worship, and conscientious in their lives and actions; their children are brought regularly to baptism, and the communicants have lately amounted to about eighty. Dr. Cutler hath also instructed several grown persons in the duty and benefit of baptism, and administered it to them. He continues now in this mission.

The Society have also maintained a schoolmaster for several years at Boston, to teach the poor children to read, write, and cypher, and have lately appointed Mr. Delpech to be schoolmaster at Narragansett. They have also by their Missionaries distributed above eleven thousand

volumes of books, besides large numbers of small tracts, among the poorer people. The members of our communion have expressed a hearty zeal for it, and have, by voluntary contributions, built twelve churches in this Government.

CHAPTER XIII.

The Society's method of managing this Trust. Their more special Rules and Orders, relating to themselves and to their Officers,

AFTER the foregoing relation of the endeavors of the Society to propagate the Christian religion by their missionaries abroad, there remains only one thing more to be done; namely, to give the reader an account of the Society's manner of transacting business at home. This is a piece of justice due to the public: they ought to have an authentic and satisfactory account, how so great a trust is managed; through whose hands, and after what manner, the administration of this charity passes; how open and unsuspicious the method of doing business is; and how disinterested the persons are, who have the direction of it. The persons are, the Bishops of England, several eminent gentlemen and merchants, and many of the clergy. They are all so far from having any private interest in it, that they are the only certain benefactors to it; for no one is admitted to be a member, who hath not been a benefactor, or who doth not become a contributor of an annual sum, and their subscriptions are the chief certain fund. At every meeting of the Society, all the members are summoned to attend; and the manner of transacting all business is, by a majority of votes; but upon any debate arising, the question is decided by balloting. The Society have made several by-laws or rules for their own conduct, that nothing might be done without mature deliberation, to prevent any matter of weight being passed by themselves suddenly, and upon surprise. I shall give the reader their most material rules in their own words.

The principal rules in the charter relating to the management of this trust are these:

That the Society meet upon the third Friday in February yearly, between the hours of eight and twelve in the morning; and they, or the major part of them that shall then be present, shall choose one President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the year ensuing, who shall respectively take an oath for the due execution of their respective offices.

That if any officer die, or be removed, the President, or one of the Vice-Presidents, may summon the members to meet at the usual place of the annual meeting of the Society, and choose another in his place.

That the Society meet on the third Friday in every month, and oftener if occasion requires, to transact the business of the Society, and may at any such meeting elect persons for members.

That no act of the Society be valid, unless the President, or one of the Vice-Presidents, and seven other members, be present.

That at any meeting on the third Friday in the months of November, February, May, and August, yearly, and at no other meetings, the Society, or the major part then present, may make by-laws, and execute leases.

That the Society may depute such persons as they shall think fit, to take subscriptions, and collect monies contributed for the purposes of the Society.

That the Society shall yearly give an account in writing, to the Chancellor, or keeper of the great Seal, the Chief Justices of the King's Bench and Common Pleas, or any two of them, of all the monies received and laid out, and of the management of the charities.

The principal by-laws or rules made by the Society are these.

That the form of the oath to be tendered to all the officers of the Society, before they be admitted into their respective offices, be as follows:

I, A. B. do swear that I will faithfully and duly execute the Office of ——— of the Society for the Propagation of the Gospel in Foreign Parts, according to the best of my judgment. So help me God.

That there be a sermon preached before the Society on the third Friday in every February, and that the Preacher and place be appointed by the President.

That no sum or sums of money exceeding ten pounds, (excepting yearly salaries to Missionaries, &c.) be disposed of at any meeting, unless fourteen members of the Society be present.

That proper and significant heads of the several orders and resolutions of the Society, be taken by the Secretary.

That the minutes of the last day, and the minutes of the intermediate Committees be read before the Society enters upon new business.

That the Secretary do from time to time, lay before the Lord Archbishop of Canterbury, and Lord Bishop of London, copies of the minutes taken at the meetings of the Society.

That a Committee of the Society be appointed to receive proposals that may be offered to them, for the promoting the designs of the Society, and to prepare matters for the consideration of the Society.

That such members of the Society as come, or any three of them, be the said Committee: That the said Committee meet at the Secretary's house in Warwick-Court, the Monday immediately preceding the General Meeting (and oftener if necessary) at four in the afternoon.

That no motion for money or books be originally made or received at the Committee.

That the President or standing Committee, when five are present, may have power to appoint a meeting of the Society on extraordinary occasions.

That no person be admitted a member of the Society, till he be proposed at three general meetings.

That elections of members, and all other matters that are put to the question be determined by balloting.

That no persons be admitted members of the Society, unless they consent to subscribe something annually for promoting the designs of the Society, except such as have been benefactors.

That when any person is proposed for a member of the Society, the name of the person that proposed him, be entered in the journal at the same time.

That at every election of Auditors, one of the former year be always chosen, as an Auditor for the year ensuing.

That the accounts of the Society be audited yearly in January.

That every audit be fairly entered into a book kept for that purpose by the Secretary, and examined and subscribed by the respective Auditors.

That the Auditors be summoned within a month after every audit, to examine the audit after it is entered into the book of Audits, and to sign the same.

That the Auditors do yearly direct an account to be prepared of all monies received and laid out, and of the management and disposition thereof; and see that copies of such account be yearly given, according to their Charter. And that such account be entered into a book to be kept for that purpose.

That the Treasurer, or Treasurers, shall be trusted with the monies of the Society, upon his or their giving such security as the Society shall approve.

That the Auditors see the Treasurer seal his bond.

That the Auditors in their reports, enter the names of all such subscribers, as have not completed their payments to the Quarter-day before the audit; and that the particulars of the said report do always lie on the table.

That all benefactions and entrance money be registered in a book kept for that purpose; and that at every monthly meeting of the Society, the Treasurer, if present, shall charge himself under his hand, in the same book, with all such receipts: which book, at every audit shall be laid before the Auditors.

That the Treasurer do always in his accounts mention the date of the order upon which he acts.

That as soon as the Treasurer's accounts are audited, the several receipts and vouchers of disbursements for the particular sums in the said audited accounts, be delivered up by the Treasurer, to be kept by the Society.

That the state of the Society's affairs with regard to their expenses and present cash, be laid before the Society at every quarterly meeting.

That the Secretary be always present at the audit.

That the Secretary keep a Register of all the books allowed to Missionaries or other persons; in which the Missionary's or other person's name, place of abode, and the time when he received the said books, are to be entered; excepting the Society's Anniversary Sermons, and other small tracts and papers which are to be given away abroad.

That all letters from Missionaries or others, of business that concerns the Society, be directed to the Secretary of the Society.

That the Secretary do prepare an abstract of the most material transactions of every year, which, after it hath been approved of by the Society, shall be published at the end of the Anniversary Sermon.

That there be but one Messenger, and that he be obliged to give sufficient security for the monies he shall receive on the Society's account, within one month at farthest after his election into the office.

That the Messenger give receipts in his own name, for the monies he shall receive from the members; and that he pay the said monies to the Treasurer, taking his receipt for the same, which shall be a sufficient discharge.

That the Messenger attend the Secretary every Monday, Wednesday and Friday, and at such other times as the business of the Society shall require, and the Secretary shall appoint.

THE CONCLUSION.

The three principal articles proposed to be treated of here, being now gone through; namely, the occasion for establishing this Society, the success of the Missionaries abroad, and the management of this trust at home, may we not upon the whole justly think there hath appeared a peculiar hand of Providence in guiding and prospering this good work; when we reflect, that this Society hath, by the help of a

mere providential income, arising from unforeseen donations and legacies, together with the subscriptions of their own members, been able to carry on a work which seems to require a certain public revenue for its support. The success of the Society's labors hath exceeded their first hopes. The Church of England hath been by law established in some Colonies; in others, numerous congregations of people have been gathered, who have had the benefit of the administration of God's Word and Sacraments; above sixty churches have been built, a very great body of people have been instructed; many schools have been opened for the training up of children and youth in the knowledge of the Christian Faith, and with convenient learning; and above eight thousand volumes of books, besides above one hundred thousand small tracts, of devotion and instruction, have been dispersed among the inhabitants.

In justice and honor to the Colonies it must be remarked here, how much they deserved this help of their countrymen. Great numbers of the most worthy persons in the richer Colonies showed a very earnest and sincere zeal to have the Church of England settled among them; nay, in some Colonies, during their unsettled state, many poor inhabitants, who had scarce built themselves houses, contributed towards building churches. They have been liberal in their poverty; and that Providence which hath in so early a season disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people.

The propagation of the Gospel, the spreading of the Christian Faith, and settling of the Church of England in the Colonies, containing now a great body of people, is plainly a work of so great excellency, it needs no words to recommend it to a Christian. Especially if it be farther considered, that the numerous posterity of the present inhabitants will derive their knowledge of the true Christian Faith, from the labors of this Society; when those vast tracts in America, now waste deserts and wildernesses, may, ages hereafter, become cultivated and fruitful countries, covered with cities and towns, and filled with nations of Christians.

In gratitude to the memory of the founder of this Society, King William the III, it may not be improper to conclude this treatise, with remarking to the reader, the erecting of this corporation, was among the last public actions of his heroic life. After having rescued the Protestant religion in Europe, and saved the Church of England here, he did by this last act, as it were, bequeath it to his American subjects, as the most valuable legacy, and greatest blessing.

ART. VIII.—BOOK NOTICES.

A HISTORY OF THE ARTICLES OF RELIGION: to which is added, a Series of Documents, from A. D. 1536 to A. D. 1615; together with illustrations from Contemporary Sources. By CHARLES HARDWICK, M. A., Fellow of Catharine's Hall, Cambridge, and Whitehall Preacher. Philadelphia: Herman Hooker, 1852. 8vo. pp. 366.

When we say that this is a work for the times, we utter no unmeaning language, or undeserved compliment. It sketches, distinctly, those movements previous to the Reformation, by which large numbers of Papists sought to free the Papal system from acknowledged grievous corruptions. So closely do these resemble what we now witness in Germany and northern Italy, that we cannot suppress the belief that another great crisis is struggling to the birth. It is time to travel over that old ground again; and to show, that, if the Reformation has failed to accomplish all the hopes of its friends, nothing is to be gained by a return to Romish heresies and blasphemies. Mr. Hardwick shows clearly the regularity of the English Reformation; that it was a work conducted by the Church, and in the exercise of her legitimate power; and that the English Reformers did not regard themselves as founding a *new* Church. After glancing at the history and character of the *Augsburg Confession*, he describes the enactment of the English Articles of 1536; and gives a graphic summary view of the conflicting elements then at work, and the conservative principles by which the movement was controlled. This was the transition period. He then describes the Thirteen Articles; and Lutheran Conferences with the English Reformers, and shows why these efforts at union proved abortive. He then comes down to the XLII Articles of 1552, under Edward VI, to the widening of the breach between England and Rome, and pays a just tribute to the character of Cranmer. The monstrous heresies and impieties of the ultra Reformers, as the Anabaptists, "Gospellers," &c., are also sketched. The Convocational authority of the Articles is examined; then the Elizabethan Articles with the labors of Archbishop Parker; the Lambeth Articles with their causes and character; the Irish Articles, of Ussher, in 1615; the Synod of Dort and the Royal Proclamation. Mr. Hardwick also states the objections to the Articles at different periods, and gives historical notices of subscription to them.

We have only mentioned the subjects, which the author discusses. As vindicating the Articles from a Genevan or ultra-Calvinistic character; as exhibiting the animus and intentions of puritanism; as showing the Articles to be a masterly exhibition of the deliberate judgment of the English Church on Romish doctrinal corruptions; as a stern rebuke of semi-Popish carplings against the Articles, now sometimes heard, it is a most timely and serviceable work. On these points we believe it to be the most complete summary of proofs yet given to the public; and as such, we earnestly commend it to the attention of the Clergy and Laity of the Church.

WOMAN'S RECORD, OR SKETCHES OF ALL DISTINGUISHED WOMEN, from "the beginning" till A. D. 1850. Arranged in Four Eras, with selections from Female Writers of every age. By SARAH J. HALE. Illustrated by 230 portraits engraved on wood. New York: Harper & Brothers, 1853. 8vo. pp. 904. New Haven: S. Babcock.

Mrs. Hale has done honor to her sex and to herself. She has done more. She has vindicated Woman against the degrading tendencies and labors of the modern apostles of what are called "Woman's Rights." She sees, what the unfeminine vision of these—women, we will not call them, for they disgrace the name—

cannot appreciate—wherein lies the true sphere of woman's influence. She recognizes the great truth, that it is not physical, but moral power, by which Society is to be moulded and governed. That it is in the domain of home, in the culture of the heart, in the discipline of the emotional powers, in throwing around the rough mechanism of life, the graces and beauties, the sentiments and affections, of our moral nature,—that this is woman's high and holy mission. In her "General Preface," Mrs. Hale traces the difference in the sphere of man and woman in this respect to a difference in the effect of the "Fall" upon them. Of course, Women (some of them) are angels, (almost;) but we think that Scriptural Orthodoxy will hardly be gallant enough to admit as much as this. The different spheres, in which Man and Woman were designed to move, the kinds of excellence which each represent, are normal, generic, constitutional. The predominating characteristic of Man, is physical and intellectual power: of Woman, it is moral, emotional, and sentimental. Man is the oak, throwing its rough branches high up into the heavens, challenging the stormy blast, bold, sturdy, and unyielding. Woman, is the willow, graceful, bending to every breath that blows, yet always recovering its posture unharmed. Man, conquers by defying: Woman, by enduring. Man, is the noon tide of life, with its noise and bustle, its contentions and strifes, and harsh discords. Woman, is the calm, soft, gentle, evening twilight, when nature is hushed to repose, and the star of hope glows brighter as the shades of closing day are thickening around. There are gifts and qualities of character, in which woman is far superior to man; but it is a partial list. The true harmony of Social life, consists in the blending, not the annihilating, these essentially distinct tones of character. Society would suffer, and woman be degraded, in the attempt to violate these laws of order. Woman, can never wear a beard, or moustache, nor sing bass, gracefully, even if she tries. And if she could, she would not be woman, but man.

In this large work, Mrs. Hale has collected the names, and delineated the characters of "all distinguished women from the beginning." Her list embraces about two thousand and five hundred; of whom less than two hundred are from heathen nations; showing, as she beautifully says, that "God's Word is woman's shield, His power her protection, and His gifts her sanction for their full development, cultivation, and exercise." She has arranged her list by marking off four Eras. The *first*, extends from the Creation to the Advent of Christ. The *second*, extends to the year 1500. The *third*, sketches those, who have died since the year 1800. The *fourth*, is devoted to the living as known by their writings. She has been assisted, somewhat, by Mrs. Mary Howitt, Professor Blumenthal, W. G. Simms, Esq., and the Rev. Drs. Stevens and Kipp; but the praise of the execution belongs in the main to Mrs. Hale. A large proportion of the portraits were obtained directly from Europe, and though executed on wood, are beautifully done, and form an interesting study to the curious.

We have said less of the work than it deserves. It will give its fair authoress a niche in the temple of fame, and what is nobler still, a large place in the gratitude of those who honor the true character and position of woman. It is an elegant book, and will form a beautiful gift book for the season.

BISHOP BUTLER'S ANALOGY OF RELIGION, NATURAL AND REVEALED, TO THE CONSTITUTION AND COURSE OF NATURE. With an Analysis, left unfinished by the late Rev. Robert Emory, D. D., completed and edited, with Notes and Index, by Professor G. R. CROOKS. New York: Harper & Brothers, 1852. 12mo. pp. 368. New Haven: S. Babcock.

Of such a work as Butler's Analogy, little need be said. Written in an age of Skepticism, when Christianity was hardly thought deserving of attention, especially by gentlemen and scholars, when the ribaldry of Swift, the ridicule of Bolingbroke, and the polite deism of Pope, reflected too faithfully the tone of the popular mind, then it was that, from his retirement at Stanhope, Mr. Butler leveled his weapon at the ramparts of infidelity. Its effect was astounding. From the Queen upon the throne, down through all ranks, the Analogy did its

work. And now, after the lapse of a century and a quarter, there is not an argument in it which needs readjusting. It is a book for all time; and is at this day, the strongest, the most thoroughly unanswerable defense of Revealed Religion ever written. The prominent features of this new edition, are, its elaborate Analysis by Dr. Emory; its Index, based upon that of Bentham, which was approved by Bishop Butler himself; and its brief biography of the author, drawn from facts collected by Mr. Bartlett, one of his descendants. This presents a different view of his character, from that given by the Rev. Albert Barnes in his introduction to another edition, published several years since. It is an encouraging sign, that a new edition of this work is called for.

BRITISH ELOQUENCE, Embracing the best Speeches of the most Eminent Orators, for the last two centuries, with sketches of their lives—an estimate of their genius, and notes, critical and explanatory. By CHAUNCEY A. GOODRICH, D. D., Professor in Yale College. New York: Harper & Brothers, 1852. 8vo. pp. 947. New Haven: S. Babcock.

This massive, compactly printed volume, deserves attention. Its full title explains clearly what it is. Its author and compiler, is not a mere book-maker, nor must his volume be mistaken for one of the popular compilations of the day. It bears the marks of unwearied industry, varied reading, critical acumen, and severe taste. Professor Goodrich is known to the world of letters by his new and revised edition of the Great Dictionary of Webster. As a belles-lettres scholar, especially as a rhetorician, he stands at the very head of his profession; and his long continued labors in Yale College will be remembered with gratitude by those who have shared his instructions. This large volume is a contribution to the cause of American eloquence. Professor Goodrich has selected the most distinguished British Orators, and of several of these he has given their speeches entire. All the speeches of Chatham are here republished; all of Burke's, with one exception; several by Fox, Pitt, Erskine, Lord Mansfield, Grattan, Sheridan, Curran, Canning, Brougham, Sir Robert Walpole, Lord Chesterfield, and many others. The most important part of Professor Goodrich's labors, however, is his biographical and historical sketches, and critical notes, by which the student is prepared to enter at once into the very spirit of his author, to appreciate his argument, and judge of its merits.

We will not leave this volume without adding, that we see in it, a proof that Eloquence in our Country, whether at the Bar, or in the Pulpit, is beginning to receive its due share of attention. In neither arena, are men to rise to distinction in their profession, without an amount of severe discipline, and laborious culture, of which the world knows nothing. Daniel Webster, as we are informed, when preparing to reply to Governor Hayne, spent hours of the preceding night on certain passages of his immortal oration. Especially, his apostrophe to Massachusetts, as is said, was written again and again, every word and syllable was carefully weighed; and the tears which coursed down the cheeks of old men, told, that he had not miscalculated in his labors. So also, Mr. Clay made eloquence, that is the power of language, and of the expression of language, his most careful study. When such men speak, it seems like nature. It is only the true perfection of art.

No country in the world ever offered a fairer field for the exhibition of this science—and a science it is—than our own. And in none are its triumphs better rewarded. And in none is stupidity, or that misplaced reliance on native genius usually allied to conceit or indolence more sure to find its level. He who would learn the secret of the power of such men as Pitt, and Chatham, and Fox, and Burke, may well study the richly freighted pages of this volume.

JAPAN: An account, Geographical and Historical, from the earliest period at which the Islands composing this Empire were known to Europeans, down to the present time; and the Expedition fitted out in the United States, &c. By CHARLES MACFARLANE, ESQ., Author of British Indies, &c. With numerous Illustrations. New York: Geo. P. Putnam, 1852. New Haven: T. H. Pease.

The title of this book is a good index to its contents. It is a work, timely, and

we believe reliable. It gives a condensed summary of most that is now known of a country with which our relations are just now becoming somewhat intimate. The United States will do that for Japan which England has done for China. Providence has placed this mission in our hands, and it will be accomplished, we believe, effectually and righteously. The history of Japan for the last two hundred and fifty years, reveals some curious and important facts, to which we hope to recur in due time. MacFarlane has drawn largely from that quaint, but honest old Chronicler, Kämpfer, and from other more modern authorities, and his work will be found worthy of a careful reading. It is one of the most valuable and attractive publications of the day.

CONFESSION OF CHRIST. By the REV. WM. H. LEWIS, D. D., Rector of the Church of the Holy Trinity, Brooklyn. New York: Stanford & Swords, 1852. 12mo. pp. 124.

This volume by Dr. Lewis contains eleven Sermons, and is supplementary to the author's volume of Sermons on the "Christian Year." They are all occupied with the Sacraments of the Gospel, and the Rite of Confirmation. The author has less belief in the efficacy of the Sacraments, especially that of Baptism, than seems to us to be warranted by Holy Scripture and our own Church. We should differ from him, also, as to the use of the term Regeneration; and believe that the "first view" in the Note (p. 67,) a little more fully stated, covers the whole ground on the subject. We are glad to find him saying, "against this view, there is no serious objection." As to the Lord's Supper, its nature and end, we differ still less. Except that we think the tendencies of the times demand that it be presented with great distinctness as a means of Grace; whereby "spiritual life and strength flow to us from Christ's body and blood." The growing Socinianism of the times, regards this Sacrament as a memorial, and that only. With these remarks we are happy to commend the work as an earnest, effective presentation of essential duties and privileges of the Christian Church. It is refreshing to be able to turn from the controversial literature of the day—necessary though it be—to these fruits of quiet, faithful, holy living and acting. Such memorials will bear a retrospect from that world to which we are hastening. We commend Dr. Lewis' volume to the readers of the Review.

THE ECLIPSE OF FAITH: or a Visit to a Religious Skeptic. Boston: Crosby, Nichols & Co., 1852. 12mo. pp. 452.

This is a work not to be dispatched with a mere dash of the pen; nor shall it be suffered to sink into oblivion, as most of our popular reviewers would be glad to see it. It will be heard from again in our next Number.

THE WORKS OF SHAKESPEARE: The Text carefully restored according to the first Editions; with Introductions, Notes, original and selected, and a Life of the Poet. By the Rev. H. N. HUDSON, A. M. In Eleven Volumes. Vols. IV and V. Boston and Cambridge: James Munroe & Co., 1852. 12mo. pp. 465, 589.

The extreme care, neatness, and accuracy, with which the publishers are bringing out this edition of the immortal bard; and, especially, the immense labor bestowed upon it by the American Editor in his Introductions and Notes, and his stringent conformity to the original text, must render this the standard edition of Shakespeare. It may safely challenge the most rigid criticism. In mechanical execution it is worthy of national pride. Free from tawdry ornament, it is all that the most truthful lover of the great Poet can possibly desire.

POSITION OF THE PROTESTANT EPISCOPAL CHURCH, with reference to other Protestant Denominations. By the Rev. W. H. LEWIS, D. D., Rector of the Church of the Holy Trinity, Brooklyn. New York: Stanford & Swords, 1852. 12mo. pp. 23.

Dr. Lewis' writings have one merit; they are clear, practical, and to the point. This little pamphlet is written with fairness and cleverness, and as a popular

defense of the Church, it will do good. Mr. Shimeall, and his eleven Reverend endorsers, will do well to bestir themselves. There is, however, one point involved in this discussion of vast moment. It is the distinction, between membership in the Church Catholic, and what constitutes the integrity of a particular Church. We may allow members of the "Protestant Denominations" a place in the Church of Christ, in virtue of their baptism. However great may be the ecclesiastical difficulty in this concession, and it is not a new one, there is a greater in its refusal. But this does not imply, that every company of such Christians, organizing themselves, without necessity, in opposition to the Apostolic plan and model, are a Church. To concede this, is to involve one's self in difficulties which must be met somewhere. Besides, if the Christian Ministry is Apostolic in its origin, and if the Apostles were specially inspired by the Holy Ghost, and if they followed the directions of Christ in this matter, (Acts 1, 2 and 3,) then, have we a right to regard that Ministry as one of the nonessentials of our religion? Again we say it is an excellent little pamphlet and will do its work.

REV. MR. ASHLEY'S SERMON. "The Christian Citizen's Duty towards the Propagators of Error." Preached in St. Paul's Church, Syracuse, New York, September 19, 1852.

The Syracuse of our day bids fair to eclipse in notoriety its classic namesake. It seems to have become the grand rallying point of all the multitudinous quacks, and of the bitter ranting infidels of the times. Last, but not least, Syracuse was chosen as the rendezvous of certain females, gathered from all parts of the country, childless wives and jilted spinsters, who, after unsexing themselves in the most shameless manner, and giving free vent to their spleen against St. Paul and the institutions of social life generally, appear to have gone home much relieved. The Rev. Mr. Ashley, Rector of St. Paul's Church, in that city, has done his duty in taking his stand against these "propagators of error;" and we are glad to see that the publication of his earnest and noble discourse was called for by persons of "divers religious and political persuasions." The Rev. Dr. Butler, in his Funeral Sermon of Daniel Webster, says it was the conservative character of the Church, as well as admiration of the Liturgy, which led that great American Statesman to attach himself to our Communion. And we have in our possession, a private letter from the late Henry Clay, written not long before his death, in which he pays a just tribute to the Church on the same ground.

REV. DR. BUTLER'S SERMON ON THE DEATH OF DANIEL WEBSTER, in Trinity Church, Washington, D. C., Nov. 7, 1852.

Two brief quotations from this appropriate, even eloquent Sermon, we shall make for a single reason—"That he has been vilely slandered there can be no question. * * * Whatever may have been his infirmities, they were not such, in my judgment and belief, as ever to have corrupted his moral principles, debased his character and taste, and destroyed the life of his religion. I believe that Mr. WEBSTER was a converted and religious man. * * * About ten years since he became a Communicant of the Episcopal Church in this city. During the five years and a half of my residence in this city, he has been a regular attendant and Communicant in this Church."

Justice, or anything like justice to Mr. Webster's character has not yet been done. We have followed him on the slavery question, closely from the time of his great speech at Niblo's Saloon, in 1837, to the close of his life; and we believe him to have been actuated by the purest patriotism. It was when he saw that the fell spirit of Abolitionism was bent on the sacrifice of the Constitution, that he breasted the flood. He did more than all other men combined, to bring back Northern feeling to a healthful state. And this was the great cause of his offense. Unfortunately too, he was surrounded by a gang of corrupt, venial, political hacks, who feared, envied, and hated him; and who are now swinging on the gallows of Mordecai. Some of this same class of men are even now, as we hap-

pen to know, pursuing the memory of his private character with their poisoned arrows. We feel the sincerest pleasure in leaving on record the strong testimony of his Pastor, who had known him intimately for several years.

THE PRIVATE LIFE OF DANIEL WEBSTER. By CHARLES LANMAN. New York: Harper & Brothers, 1852. 12mo. pp. 205. New Haven: S. Babcock.

It would be difficult for the private Secretary of Mr. Webster to put forth a collection of anecdotes and incidents in the personal history of that great man which the public would not be ready to read. We are glad to believe that this meagre and imperfect sketch will be followed by a work, in every way worthy of the subject. With nothing else will the nation be satisfied.

LIFE OF BURNS. VOL. III. *Life and Works of Robert Burns*. Edited by ROBERT CHAMBERS. In four volumes. New York: Harper & Brothers, 1852. 12mo. pp. 317. New Haven: S. Babcock.

This will be the completest and best edited collection of the works of Burns ever yet published. It also gives a carefully written history of the Poet's life.

SICILY: *A Pilgrimage*. By H. T. TUCKERMAN. Putnam's Semi Monthly Library. New York: 1852. New Haven: T. H. Pease.

This is a reprint of a work which appeared twelve years since, and which was then received with much favor. The recent Revolution in Italy, and the present interest awakened in everything pertaining to that part of the world, will render this, now, an attractive volume. Indeed, those who are familiar with Mr. Tuckerman, will know what they have a right to expect on such a theme. He is a graceful, thoughtful writer, and, in our judgment, is one of the very first of American Essayists. He has all the richness, purity, and quiet strength of Irving; though he lacks that irrepressible vein of humor which oozes out from his flowing pen.

KATHAY: *A Cruise in the China Seas*. By W. HASTINGS MACAULAY. New York: G. P. Putnam & Co., 1852. 12mo. pp. 230. New Haven: T. H. Pease.

A pleasant, readable work. Kathay was the name given by Marco Polo and other early travelers to China, and is retained by Mr. Macaulay "as much for its antiquity as its euphony." The reader will find considerable information concerning the five ports of residence and trade in China, and various other matters of interest in those seas; all of which are becoming subjects of enquiry among us. Mr. Macaulay returned in June last, after a voyage of two and a half years.

THE PERSONAL ADVENTURES OF "OUR OWN CORRESPONDENT" IN ITALY: Showing how an active Campaigner can find good Quarters when other Men lie in the Fields; good Dinners while many are half-Starved; and good Wine, though the King's Staff be reduced to Half Rations. By MICHAEL BURKE HONAN. New York: Harper & Brothers, 1852. 12mo. pp. 428.

An old and paid correspondent of the *London Times*, a genuine Irishman, who has spent the last four years in the south of Europe, watching for adventure, has here thrown off, in a dashing style, his recollections of that stormy period. He is a droll, witty fellow, and, of course, the hero of his own story.

ATLANTIC AND TRANSATLANTIC: *Sketches Afloat and Ashore*. By Captain MACKINNON, R. N. New York: Harper & Brothers, 1852. 12mo. pp. 324. New Haven: S. Babcock.

Captain Mackinnon landed at New York in the autumn of 1850, and remained in the United States fourteen months; visiting a few of the largest cities at the North, but going no farther South than Washington. He then proceeded West by way of Buffalo and Detroit, as far as Wisconsin. The volume also contains

"Miscellaneous Narratives" of the author's observations in some of the Falkland and West India Islands, originally published in *English Magazines*.

This is a readable book, giving some account of the physical features, resources, and strength of the United States. It is amusing to notice the contrast between the tone of later English tourists and that of those who, a few years since, traveled through the country.

"TO DAIMONION: OR *The Spiritual Medium*." Its nature illustrated by the history of its uniform mysterious manifestation, when unduly excited. In twelve familiar letters to an inquiring friend. By TRAVERSE OLDFIELD. 16mo. pp. 157. Boston: Gould & Lincoln, 1852. New Haven: T. H. Pease.

The author of this book professes to explain the phenomena of the "spiritual rappings," on what he calls the "nervous principle," "animal magnetism," and "animal electricity." He has ransacked the records of heathenism and superstition pretty thoroughly. How much in these phenomena, is mere humbug; how much is to be traced to the imagination; how much to nervous susceptibility; how much to some subtle fluid, called magnetism; and how much to the direct agency of the devil, is more than we know. But, when we find *twenty* persons in one lunatic asylum, (Columbus, Ohio,) and *nine*, in another, (Utica, N. Y.,) and so, throughout our country, whose insanity is directly attributable to this one cause; and when we see the abominable immoralities of which this class of persons is notoriously guilty, we see reason enough why sensible, Christian people, should let the matter alone.

FOOTSTEPS OF OUR FOREFATHERS: *What they Suffered and what they Sought*. Describing localities, and portraying personages and events conspicuous in the struggles for religious liberty. By JAMES G. MIAL. With thirty-six illustrations. Boston: Gould & Lincoln, 1852. 12mo. pp. 352. New Haven: T. H. Pease.

This is a handsome reprint of an English work, thoroughly puritan in its tone, one-sided in its statements, and altogether unreliable. In the author's account, for example, of the character of the English Reformation, of Henry VIII. of Charles I., of Oliver Cromwell, and of Richard Baxter, he is but an echo of Neal and Macaulay. We are strongly tempted to quote from Grey and Bramhall, a few facts, side by side, with some of his statements. It appeals to popular misapprehension and prejudice, and will be relished by those who, like the old Dutch Magistrate, care to hear only one side of the story.

MEMOIRS OF THE LIFE AND WRITINGS OF THOMAS CHALMERS. By his Son-in-law, the Rev. WILLIAM HANNA. In 4 vols. Vol. IV. New York: Harper & Brothers, 1852. 12mo. pp. 593. New Haven: S. Babcock.

This concluding volume, which finds Dr. Chalmers already occupying a position of great influence, traces his connection with those great events which have agitated and finally sundered the Scotch Presbyterian Establishment. Dr. Chalmers was a firm believer in, and defender of an Established Religion; and his Lectures in London, in the critical period of 1838, beyond a doubt, did much to silence a clamor which threatened to overthrow the Established Church of England, and which, even at best, ventured to lay its sacrilegious hands on several of the Irish Bishops. Church extension, and Church Independence, were now ruling objects in Chalmers' mind; and yet, at every step, the Establishment came in collision with the Civil Government. Neither the Whigs, nor the Conservatives, could make these two coördinate authorities work together. Lord John Russell, and Sir Robert Peel, each tried their hand at the affair, but the Scotchmen were as inflexible as old John Knox. The letters of Dr. Chalmers, at this period, with the heads of Government, are exceedingly important. At length, a test question came up as to the right of a parish to veto the presentation of an unacceptable

minister. The Assembly sided with the parish; the Government with the presentee. In 1839, the House of Lords decided that the Veto Law of the Assembly of 1834, was illegal; and in 1843, Dr. Chalmers and his friends formally withdrew from the Assembly, and the act of disruption was completed. This part of the story Mr. Hanna has told effectively. The closing years and hours of this great man are described with minuteness. The biographer writes with a friendly, perhaps partial pen; but no one else could have given so complete a portrait of his subject. In respect to the English Church, Dr. Hanna's incidental statements and allusions are not reliable, though we have no room to particularize. The volumes also suggest other topics which we have no room here to pursue. They are well worth reading by those who care to study a Christian mind of the loftiest proportions. Perhaps we may add, that the possibility, at least, that the English Church may repeat the stormy scenes of the Scotch Establishment, gives new interest to Dr. Chalmers' biography.

PARISIAN SIGHTS AND FRENCH PRINCIPLES SEEN THROUGH AMERICAN SPECTACLES. Illustrated. New York: Harper & Brothers, 1852. 12mo. New Haven: S. Babcock.

As the Americans are trying to make themselves ridiculous just now by aping the French in everything, when French cooks, and French tutors, and French tailors, are filling the stomachs, and shaping the opinions, and manners, and fashions of the people, it may not be amiss to take a peep at French morals, too. We speak not of the want of national integrity, which boxes every point of the compass with the agility of a rope dancer, from the wildest democracy to the most absolute despotism: but of the want of that private purity, and virtue of chastity, and modesty, for which nothing can atone. There has been enough of shameless criminality and domestic infidelity disclosed in American Society within the last few months, to make this book decidedly edifying. It is cleverly written, and is well worth reading.

THE MUSIC OF THE CHURCH: *A collection of Psalm, Hymn, and Chant tunes, adapted to the worship of the Protestant Episcopal Church in the United States.* By Rt. Rev. J. M. WAINWRIGHT, D. D., LL. D. New York: Stanford & Swords, 1852.

This is a new, revised, and enlarged edition of a work too favorably known to need remark.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY.

This is a Quarterly Periodical, published at Boston, under the auspices of the Unitarian denomination in the United States. Its Editors and contributors have the air and bearing of scholars and gentlemen. Indeed, we have always thought that the moral power of this system, lies mainly in its sedulous culture of, and appeal to, the graces and amenities of life, and of the nobler and more amiable virtues of the soul. In this respect, it contrasts strongly with the sharp, angular, stern aspect of human character, which grows naturally out of the philosophical theology, of which it is an offshoot. In this respect, the *Church System* suffers nothing in comparison; for its basis of culture lies in that broad plan of Gracious recovery, which is as comprehensive in its scope, as the necessities of the race. And then it does more; it furnishes a solution, in a great fact which it teaches, of that mystery of universal depravity, and estrangement from the GREAT CENTRE and SOURCE of all perfection, which, on the Unitarian theory, we could not understand or reconcile. In some of the later Numbers of the *Christian Examiner*, we have found several literary papers of great ability. Especially an article on Lord Jeffrey, from the pen of Mr. Tuckerman, is exceedingly rich. We have read it more than once for its sparkling thoughts, and simple, pure diction. In the November Number, we observe a handsome compliment to the *Church Review*. We regret that the writer attempts to meet the argument of our Contributor, in his

"Theology of New England," by the old story about *King's Chapel*. Really, we thought that old tune was laid aside, with the old-fashioned puritan pitch-pipes. Do not the Editors know the circumstances under which that property passed into Unitarian hands? The facts were wholly irrespective of, and had no connection with, doctrinal tendencies. It would be quite as logical to charge upon Liturgical Worship facile tendencies to Mormonism or Mahometanism.

CICERO'S TUSCULAN DISPUTATIONS, with *Notes, critical and explanatory*. By CHARLES ANTHON, LL. D. New York: Harper & Brothers, 1852. 12mo. pp. 398. New Haven: S. Babcock.

The copious Notes of Prof. Anthon, filling more than one half the volume, give all necessary aid to the student in following the philosopher, as well as the orator, into the higher regions of thought, and through his discussion of the most abstruse of all subjects.

CORNELIUS NEPOS: With Notes, historical and explanatory. By CHARLES ANTHON, LL. D., Professor, &c. New York: Harper & Brothers, 1852. 12mo. pp. 396. New Haven: S. Babcock.

It is enough to say of this edition of this popular school-book, that it bears all the marks of that sifting analysis, untiring labor, and thorough scholarship, for which Prof. Anthon is so justly distinguished. This work has never been so ably edited before.

GRAMMAR OF THE GREEK LANGUAGE, for the Use of High Schools and Colleges. By DR. RAPHAEL KÜHNER. Translated from the German, by B. B. EDWARDS and S. H. TAYLOR. A new, revised edition, large 12mo. \$1.50. New York: D. Appleton & Co., 1853. pp. 620.

The rapid advance in the study of the Greek Classics in our best Colleges, has rendered the old Grammars nearly obsolete, and has called for books of instruction more scientifically and thoroughly prepared. It was to meet such a want, that Professor Edwards and Mr. Taylor, both practical teachers, entered upon the revision and translation of this Grammar of Dr. Kühner. Dr. Kühner has been a teacher of Greek in Germany for nearly thirty years, and is the author of a number of works on the Greek Language. The Grammar of which we have now a translation, has already reached a third edition; it is his latest publication, and contains the results of his maturest studies. It is based on a profound knowledge of the genius and principles of the Greek language. It recognizes the view, held by Becker and others, that language is not the result of accident, or arbitrary arrangement, but may be subjected to scientific analysis and classification. Hence he gives not merely a collection of facts, but a complete, organic system. His materials are clearly arranged. His illustrations are remarkably full. His analyses are searching and thorough. The pupil is nowhere left in the dark. He feels a satisfaction of perfectness as far as he goes. Such are the pretensions of this new Greek Grammar. Experience in its use must be its best test. But from the high character of its author and translators, and from some examination of the work itself, we are prepared to commend it to the attention of teachers and Professors of Greek in Schools and Colleges. We believe it to be the most elaborate and complete Grammar of the Greek language which has appeared in our country.

A SHORT AND COMPREHENSIVE GREEK GRAMMAR; With Materials for Ordinary Exercises, for Schools and Colleges. By J. T. CHAMPLIN, Prof. of Greek and Latin in Waterville College. 1 vol. 12mo. 75 cts. New York: D. Appleton & Co., 1852. pp. 208.

This is a mere elementary treatise; and is also largely drawn from the Grammar of Kühner already noticed. Its design is simply to exhibit the grand outline of the language in a clear, practical summary—charging the memory with the ordinary forms, leaving the minuter details and nicer analyses of the language for the larger works. It seems to have been prepared with capability and care.

THE INSTITUTES OF ALGEBRA; *Being the first part of a Course of Mathematics, designed for the Use of Schools, Academies, and Colleges.* By GERARDUS BEEKMAN DOCHARTY, LL. D., Prof. of Mathematics in the New York Free Academy. New York: Harper & Brothers, 1852. 12mo. pp. 275. New Haven: S. Babcock.

Twenty-five years of successful experience in teaching mathematics, have given Prof. Docharty qualifications for preparing a useful school-book in Algebra. Simplicity and accuracy in his definitions, clearness in his arrangement, and the thoroughness and completeness with which he carries on the student, are the claims which the author prefers in behalf of his Institutes. It looks like a book that will bear a trial. A practical test is the only examination of such a work which is reliable.

HISTORY OF ROMULUS. By JACOB ABBOTT. With Engravings. New York: Harper & Brothers, 1852. 16mo. pp. 310. New Haven: S. Babcock.

The Harpers are doing a good work in issuing this Historical Series. Thousands of youth will be attracted to historic studies by these little volumes. Mr. Abbott has aimed, he says, in this story, at a simple narrative of historic facts! But why has he not once intimated that the legend of Romulus and Remus is fabulous, and utterly untrustworthy?

LETTERS TO A MAN *bewildered among many Counselors.* By a Presbyterian of Alabama. New York: Stanford & Swords, 1852. 12mo. pp. 37.

There are several strong points in this little pamphlet well put; quite enough to upset the popular plea, that "it matters little what a man believes if his heart is only right."

ROMANCE OF AMERICAN HISTORY, as illustrated in the early events connected with the French settlement at Fort Carolina, the Spanish colony at St. Augustine, and the English Plantation at Jamestown. By JOSEPH BANYARD. With illustrations. Boston: Gould & Lincoln, 1852. 16mo. pp. 306. New Haven: T. H. Pease.

Several interesting events in the colonial history of the Southern colonies, are agreeably narrated and also illustrated. It is an attractive, juvenile book.

CHAMBER'S POCKET MISCELLANY. Vol. IV. Boston: Gould & Lincoln. 12mo. pp. 180. New Haven: T. H. Pease.

This is a readable collection of materials gathered from almost all sources, and will help to while away an hour or two in the car or the boat, where careful attention is out of the question.

ARTHUR AND HIS MOTHER: *or the Child of the Church.* A Book for Children. By C. B. TAYLER, M. A. First American Edition. New York: Stanford & Swords, 1852. 18mo. pp. 136.

A religious juvenile; in which the writer aims to teach that the Institutions of Christ are of very little consequence.

THE CHURCHMAN'S DIARY FOR 1853: in which all Holy Days, Anniversaries, and Meetings of Church Institutions are noted under their respective dates: With a blank space for Memorandums for each day in the year. New York: General Protestant Episcopal Sunday School Union, 1853. New Haven: G. B. Bassett.

The title page of this little Manual is the best index to its contents and design. It is neat, portable, and must become a favorite. The man of business, or who has appointments to meet, and the traveler, especially, will find it the very thing he wants.

THE NATIONAL PORTRAIT GALLERY of distinguished Americans, with Biographical Sketches, &c. Philadelphia: R. E. Peterson & Co.

We have already spoken of this work, which is being issued regularly in parts, and which, when finished, will be truly valuable.

THE VENERABLE ARCHDEACON OF YORK'S CHARGE, delivered at several visitations. Toronto, U. C., 1852.

An important publication and deserving attention. We are glad to see our Canadian brethren grappling with difficulties like Christian men.

REV. DR. T. W. COITS' SERMON before the Members of Trinity College, on "the Standard of appeal on doubtful points" in matters of religion.

A plain, clear, judicious statement; the very ground taken by the English Reformers.

REV. C. WALLACE'S SERMON, in commemoration of the Rev. T. J. Young. Charleston, S. C., 1852.

REV. P. TRAPIER KEITH'S SERMON, on the same subject.

Both these are affectionate tributes to the memory of one of the best of men.

REV. DR. R. B. VAN KLEECK'S ADDRESS at the Funeral of Horatio Walsh Brinsmade, Troy, N. Y.

A beautiful portrait of a noble young soldier of the Cross.

REV. WILLIAM F. MORGAN'S ADDRESS before the House of Convocation of Trinity College, 1852.

The author has treated of the great subject of "Conservatism" with the force and elegance of a Christian scholar. He seems to think, that the Church, in these times, ought to wear *traces* as well as *breeching*; to use an illustration for which we will not hold Mr. Morgan responsible.

REV. DR. C. M. BUTLER'S POEM before the House of Convocation of Trinity College, 1852.

Dr. Butler's Poem was received, on its delivery, with great favor; and there are passages in it, which, in reading, are full of beauty and power. Its closing description of the death-bed of Henry Clay is graphic and felicitous.

HOLY SCRIPTURE THE RULE; HOLY CHURCH THE TEACHER OF THE FAITH. By REV. JAMES MULCHAHEY. Vermont: Published by the Protestant Episcopal Tract Society.

An important point well put and thoroughly guarded. There is no way to evade his conclusions but to dodge them.

REV. T. F. SCOTT'S ADDRESS on Education, before the Central Agricultural Society of Georgia. Macon, 1852.

An able appeal in behalf of a public system of Common School Education, to be undertaken by the State. The necessity of such a system has been practically acknowledged in most of the States.

LOSSING'S PICTORIAL FIELD-BOOK OF THE REVOLUTION. New York: Harper & Brothers. No. 29.

PENNSYLVANIA JOURNAL of Prison Discipline and Philanthropy. Oct. 1852. Philadelphia.

THE MOTTO of Jubilee College. Vol. II. No. 7.

THE NEW YORK ECCLESIOLOGIST. New York, Dec. 1852.

THE TRUE CATHOLIC. Baltimore.

LITTELL'S LIVING AGE. Boston.

Well freighted as usual.

STONEY-FIELD EXAMINATION QUESTIONS, Near Inverness, Scotland.

Of this Institution, the Rev. James Mackay is Principal. The "Questions" indicate thoroughness and a wide scope of instruction.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION OF THE PROVISIONAL BISHOP OF NEW YORK.

The Rev. Jonathan M. Wainwright, D. D., D. C. L., was consecrated Bishop (Provisional) of the Diocese of New York, in Trinity Church, New York, on Wednesday, Nov. 10, 1852. The Bishops present were: Bishop Brownell, Conn. presiding. Bishop Doane, New Jersey; Bishop Kemper, N. W. Miss'n.; Bishop Whittingham, Md.; Bishop De Lancey, Western New York; Bishop Potter, Pennsylvania; Bishop Chase, New Hamp.; Bishop Upfold, Indiana; Bishop Williams, Conn. Colonial Bishop, Montreal. Divine service commenced at 11 o'clock. Morning prayer was said to the Creed, by Rev. Dr. Hawks; the Rev. Dr. Vinton read the first lesson (Isaiah lxii.) and the Rev. Dr. Kipp the second, (Acts xx, from v. 17, to the end.) The conclusion of Morning Prayer was said by Rev. Mr. Bedell. The Rev. Dr. Haight gave out three verses of the 106th selection, from the 3d verse. The Bishop of Montreal proceeded with the Ante-Communion Service, the Bishop of Pennsylvania reading the Epistle, and the Bishop of Maryland the Gospel. The Right Rev. Bishop Chase preached from 1. Tim. i, 15. The Bishop-elect was presented by Bishops Upfold and Williams. The Rev. Mr. Eigenbrodt read the consent of the Standing Committees of twenty-four Dioceses. The presiding Bishop announced the consent of a majority of the Bishops. Bishop Kemper then pronounced the invitation for the congregation to join in prayer, and the Bishop of New Jersey said the Litany. Bishop Kemper said the prayer following in the service of consecration, and put the questions to the Bishop-elect. He also led in the *Veni Creator*, and offered the prayer previous to the act of Consecration. The Bishop-elect was robed by the Rev. Drs. Creighton and Higbee. The Presiding Bishop was the Consecrator, assisted by the Bishops of Montreal, New Jersey, Missionary N. W., Western New York, Maryland, New Hampshire, and Pennsylvania. The last two verses of the 93d hymn were sung, and the Holy Communion was administered by the presiding Bishop, assisted by the other Bishops present, and the Rev. Drs. Berrian, Seabury, McVickar and VanKleeck. The Post Communion service was said by the Bishop of Western New York, and the concluding prayer and benediction were pronounced by the Bishop of New Jersey, Bishop Brownell having been compelled to withdraw before the administration of the Communion was completed.

Thus has been accomplished an event, under the happiest auspices, as we trust of the greatest importance to the peace and prosperity of this Church.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Babcock, E. C.	Chase, C.	Sept. 19,	St. John's, N. Y. City.
Dix, Morgan,	Chase, C.	Sept. 19,	St. John's, N. Y. City.
Haskell, Charles,	Chase,	Nov. 12,	St. Paul's, N. Y. City.
Maxwell, J. L.	Potter,	Sept. 12,	St. Stephen's, Philadelphia, Pa.
Montgomery, W. W.	Potter,	Sept. 12,	St. Stephen's, Philadelphia, Pa.
Peters, G. E.	Williams,	Oct. 27,	St. Andrew's, Kent, Conn.
Platt, W. H.	Cobbs,	June 6,	St. John's, Montgomery, Ala.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rich, A. J.	Whittingham,	Nov. 21,	St. Mark's, Baltimore, Md.
Rumney, Geo.	Johns,	Sept. 12,	Christ, Alexandria, Va.
Stowell, H. C.	De Lancey,	Oct. 31,	Trinity, Geneva, W. N. Y.
Tocque, Philip,	Williams,	Oct. 8,	St. Mary's, Manchester, Conn.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Battin, J. E.	McIlvaine,	Sept. 12,	St. Paul's, Chillicothe, Ohio.
" Barr, D. E.	Chase, C.	Sept. 19,	St. John's, N. Y. City.
" Chapin, S. S.	Williams,	Sept. 9,	St. James', Poquetonuck, Ct.
" Greene, H. F.	Whittingham,	Nov. 21,	St. Mark's, Baltimore, Md.
" Hawkins, W. G.	Chase, C.	Sept. 19,	St. John's, N. Y. City.
" Homer, C. F.	Eastburn,	Nov. 1,	Trinity, Boston, Mass.
" Lamson, W. O.	Chase, C.	Sept. 19,	St. John's, N. Y. City.
" Lumsden, D. F.	Williams,	Sept. 29,	Christ, Ansonia, Conn.
" Morris, T. A.	Cobbs,	Nov. 24,	Nativity, Huntsville, Ala.
" Pryse, J. T.	Whittingham,	Nov. 21,	St. Mark's, Baltimore, Md.
" Schetky, G. P.	Kemper,	July 26,	St. James', Manitowoc, Wis.
" Stimson, L. B.	Williams,	Nov. 3,	St. Matthew's, Wilton, Conn.
" Weller, R. H.	Hawks,	Sept. 26,	Christ, St. Louis, Mo.

REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Atkins, A. B.	Trinity,	Rochester, New York.
" Austin, Benjn.	St. James',	Amesbury, Mass.
" Canfield, E. H.	Christ,	Brooklyn, New York.
" Carter, A. B.	St. John's,	Yonkers, New York.
" Haskell, C.	St. Peter's,	Westfield, New York.
" Homer, C. F.	Grace,	New Bedford, Mass.
" Hubbard, J. P.	St. John's,	Northampton, Mass.
" Irish, W. N.	St. Paul's,	Columbus, Ohio.
" Morrison, A. M.	All Saints',	Worcester, Mass.
" Schuyler, A.	Christ,	Oswego, W. N. Y.
" Stone, J. A.	Grace,	Pittsburgh, Pa.
" Stone, J. S. D. D.	St. Paul's,	Brookline, Mass.
" Stringfellow, H. Jr.	St. Paul's, Asst.	Baltimore, Md.
" Van Deusen, E. M.	Trinity,	Pittsburgh, Penn.
" Washburn, D.	Trinity,	Pottsville, Penn.
" Whittle, F. M.	Wickliffe,	Berryville, Va.
" Wilcoxon, H. T.	St. John's,	Harper's Ferry, Va.

CONSECRATIONS.

<i>Church.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Chapel of the Cross,	Green,	Sept. 19,	Madison Co., Miss.
Christ,	Williams,	Sept. 29,	Ansonia, Conn.
St. James',	Kemper,	July 25,	Manitowoc, Wis.
St. John's,	Burgess,	Nov. 17,	Dresden, Maine.
St. Paul's,	Kemper,	July 18,	Fon du Lac, Wis.
St. Peter's,	Potter,	Dec. 5,	Phoenixville, Penn.
—	Kemper,	Aug. 29,	Keokuk, Iowa.
—	Meade,	Nov. 24,	Bunkers-Hill, Va.
—	Meade,	Nov. 27,	Smithfield, Va.

DEDICATION.

St. Paul's Mission Chapel, Williams,	Oct. 1,	New Haven, Conn.
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DIOCESAN INTELLIGENCE.

DIOCESE OF OHIO.—Journal of Thirty-fifth Convention.

This Journal had not been received when making up the Diocesan Intelligence for the last Review. The admirable Summary in the Journal gives the following condition of the Diocese,

Number of parishes in union with the Convention,.....	82
Number of parishes without a clergyman,.....	22
Number of Clergymen having more than one parochial charge,.....	7
Baptisms—	
Infants, in 55 parishes,.....	393
Adults, in 24 parishes,.....	70
Confirmations, in 35 parishes,.....	273
Communicants—	
Added, new and by transfer, in 52 parishes,.....	587
Lost, by removals, deaths and discipline, in 54 parishes,.....	408
Present number, (taking latest reports,) in 82 parishes,.....	4,525
Marriages in 43 parishes,.....	230
Burials in 48 parishes,.....	401
S. Schools in 42 parishes—average number teachers and pupils,.....	3,096
Contributions reported for—	
Bishop's salary and Contingent fund, in 66 parishes,.....	\$2,323.00
Missions and Education, in 45 parishes,.....	3,476.85
Parochial objects, in 43 parishes, (many not reporting,).....	10,117.01
Widows' and Orphans' Society in 29 parishes,.....	285.56
Other benevolent objects, in 25 parishes,.....	784.53
Amount for all objects, except ministers' salaries, 70 parishes,.....	\$17,790.38
Ordinations—Deacons, 5; Presbyters, 2,.....	7
Candidates for Holy Orders in the Diocese,.....	14

In preparing the statistics of this Diocese for the fourth volume of this Review, we said that the growth of the Church had not kept pace with the increase of the population. From facts laid before us, which we are glad to acknowledge, it appears that we were mistaken as to the comparative growth of the Church. A Presbyterian of the Diocese writes, that the "Communicants reported in 1840, were, 2,200;—in 1852, 4,525;—we have at least doubled in ten years, and probably more, while the population has increased only from 1,519,000, to 1,980,000. To have kept up with the Church from 1840 to 1850, there should have been over 3,000,000, instead of less than 2,000,000." He also says, that "the Clergy have not increased so fast: from 1835 to 1845, there were more clergymen, in proportion to the population, than there are now. But while the parishes do not increase in numbers as fast as they should, owing to the sparseness of the Episcopalians in many of the counties, there is a steady healthy growth, and increase in most of the parishes already established."

DIOCESE OF KENTUCKY.—Journal of the Twenty-fourth Annual Convention. Summary of Parochial Reports, &c. Parishes, 24. Ministers, in the Diocese, 31. Baptisms, 293. Confirmed, 93. Communicants, 1040. Marriages, 45. Funerals, 152. Contributions for Church purposes, \$6,283.69. Candidates for Holy Orders, 3.

DIED at Charleston, S. C., October 17, 1852, the Rev. Thomas J. Young, aged 49 years. Mr. Young was ordained Deacon in St. Michael's, by Bishop Bowen, on the 11th March, 1827; Priest on the 18th March, 1829, at Sheldon Church, Prince William's Parish, by the same Bishop. He has been since then actively employed, in various places, as a Minister of Christ, and for the last five years has officiated as assistant Minister of St. Michael's Church in Charleston. The

Wardens and Vestry of that Parish, in paying a beautiful tribute to his memory, adopt the following language. They "affectionately remember his many virtues and great usefulness; the tenderness of his nature; his faithfulness as a Christian Minister; the gentle and engaging manner in which he sought to win souls to Christ; the activity and steadfastness with which he devoted a well cultivated mind to the high purposes of his ministry. They have the consolation to know that he died in the full possession of his faculties, with a calm, unwavering trust in the Saviour's merits, and a certain confidence in His promises. To the lessons imparted by his life, he has been enabled to add that of his last moments, in teaching us how a Christian can die."

We have private letters from Charleston, giving particular accounts of his death. One letter states that he died "not peacefully only, but triumphantly. He was sick fifty-two days, but was calm and resigned throughout; and his death was so remarkable, as perhaps to tell more for religion than could his life, had he been spared." Another gentleman writes while Mr. Young was yet living, "his dying bed is a beautiful illustration of Bishop Jeremy Taylor's teaching, that Holy Living is the only preparation for Holy Dying; and this last Sermon which he is now preaching to his flock, is more impressive than any that the tongue, however eloquent, can utter." He was, beyond a question, one of the ablest Presbyters in the American Church.

The Right Rev. Philander Chase, D. D., Bishop of Illinois, and Presiding Bishop of the House of American Bishops, died at his residence, Robin's Nest, Peoria County, September 20th, 1852, aged 75 years. A full sketch of his life and character is promised for our next Number, from a competent pen.

DEATH OF MR. WEBSTER.

DANIEL WEBSTER, Secretary of State, died at his residence at Marshfield, Mass., on Sunday morning, October 24th, 1852, at 3 o'clock, aged seventy years, nine months, and six days. No death, not even that of the immortal HENRY CLAY, has caused such a deep sensation throughout our whole country. We utter a general conviction, in saying, that he was the greatest of American Statesmen. He had for several years been a devout worshiper in the Church, and a regular Communicant at her altar. His life and character deserve more than this passing tribute. Such a memorial we shall present in the next Number of the Review. We know how much is involved in such a promise.

CASE OF THE RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D.—We shall do no more than give the results which have been reached in this matter, reserving the consideration of the principles involved in it, for future discussion. In its bearings on the structure of our Ecclesiastical organization, and the nature of our Canon Law, it is the most important event which has taken place in the history of the American Church.

On the 20th of March, 1852, the Right Rev. Bishops Meade, McIlvaine, and Burgess, signed a presentment, charging the Right Rev. Bishop Doane with crime and immorality, under twenty-seven specifications. On the 20th of April, 1852, the Right Rev. Bishop Chase, Presiding Bishop, issued an order appointing an Ecclesiastical Court of the Bishops to be held at Camden, New Jersey, on the 24th of June, 1852, for the trial of Bishop Doane. On the 17th of May, 1852, the Presiding Bishop issued a second order, postponing the trial from the 24th of June, to the 17th of October, 1852, and at the same place. On the 22d of July, 1852, the Right Rev. Bishops Meade, McIlvaine, and Burgess, made a new presentment against Bishop Doane of crime and immorality, under thirty-one specifications. On the 25th of August, 1852, the Presiding Bishop issued a new order, appointing an Ecclesiastical Court at Camden, New Jersey, on the 7th of October, 1852. At 10 A. M., on that day, fourteen Bishops, besides the accusers and the accused, met at the Hall of the Library Association, Camden, New Jersey. They were the Bishops of Vermont, Kentucky, the North Western Mission, Michigan, Western New York, Maryland, and Delaware, the

Assistant Bishop of Virginia, and the Bishops of Massachusetts, New Hampshire, Pennsylvania, Indiana, Mississippi, and Florida. The Bishop, and the Assistant Bishop of Connecticut, were detained by ill-health; and the Bishops of North Carolina, Tennessee, Louisiana, Georgia, Missouri, the South Western Mission, and Illinois, from causes which do not appear.

The Right Rev. Bishop Hopkins was, on ballot, chosen President of the Court, and the Rev. Dr. Wainwright, Clerk; who appointed, with approval, the Rev. John Henry Hopkins, Jr., his assistant. The Court, on motion of the Bishop of Maryland, adjourned to meet at Burlington, where its subsequent sessions were held; and on motion of the Bishop of Delaware, with closed doors. On the 9th of October, the Presentment of the three Bishops was read. On motion of the Bishop of Indiana, a Committee of the Diocese of New Jersey appeared before the Court and read a Statement. On the 11th of October, the Presenting Bishops read a Statement in reply to the Committee of the Diocese of New Jersey. On the 12th of October, the Bishop of New Jersey read a statement in reply to the Presenting Bishops. On the 11th of October, the Bishop of Indiana offered the following Preambles and Resolutions.

"Whereas, previous to the making of the presentment now before this Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for presentment: therefore,

"Resolved, That as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

"Whereas, the Diocese of New Jersey stands pledged to investigate any charges against its Bishop that may be presented from any responsible source; and whereas, a Special Convention has been called, shortly to meet, in reference to the new matters contained in the presentment now before this Court: therefore,

"Resolved, That this Court, relying upon said pledge, do not now proceed to any further action in the premises."

On the 13th of October, the Presenting Bishops and the Respondent, were heard upon the questions before the Court. On the 14th of October, the members of the Court expressed their views upon the Preambles and Resolutions of the Bishop of Indiana. On the 15th of October, the Members of the Court delivered their Opinions, by which the Bishops of the North Western Mission, Michigan, Western New York, Maryland, New Hampshire, Indiana, Mississippi, and Florida, (*eight*) *approved*, and the Bishops of Vermont, Kentucky, Delaware, Virginia, Massachusetts, and Pennsylvania, (*six*) *disapproved*, said Preambles and Resolutions.

The Opinions of the Bishops, published with the Proceedings, by authority of the Court, are, in several instances exceedingly able and valuable. On the part of the Majority, it was urged, that the presentment of a Bishop, especially for immorality, belongs in the first place to his own Diocese; that in this instance action had been taken by the Diocese prior to the date of the presentment, and a full examination had already been made, or been pledged; and that the proceeding to trial under such circumstances, would be an infringement upon, and sacrifice of the inherent rights of a Diocese, not recognized by primitive usage or the terms of our Ecclesiastical Union. Important informalities in the calling of the Court and in making the Presentments were also alleged. On the part of the Minority, it was contended, that primitive usage and our own Canons, give at least concurrent right of presentment to the Bishops; that the assumption of that right by one party cannot be interfered with by the other; that in this instance, a presentment having been first made by the Bishops, and a Court ordered and assembled, the Court is bound to proceed to its business, and that it is disorderly for its proceedings thus to be arrested; and that the action of the Diocese may be offered as testimony before the Court, but cannot avail to stay its proceedings. These were the principal arguments on either side. The defective character of the Canon for the trial of a Bishop was admitted on almost all hands. It will be seen that these antagonist positions, have respect, both to questions of Constitutional Law, and to plain statements of facts.

As a sequel it may be added, that on the 1st of December a Special Convention of the Diocese of New Jersey met to hear the report of a Committee of seven Laymen, appointed to examine the new charges, and said Convention passed the following Resolution with a minority of only one.

Resolved, That the result of this investigation, and the evidence now laid before the Convention, renew and strengthen the confidence heretofore expressed in the integrity of the Right Rev. Bishop of this Diocese, and in our opinion, fully exculpate him from any charge of crime or immorality made against him.

CHURCH FOR DEAF-MUTES.

The Rev. THOMAS GALLAUDET, of New York city, son of the distinguished gentleman whose death was noticed in our October No., 1851, has entered upon a labor so beautiful and noble in its character, that we publish an account of it in his own language. In these days, when practical effort is beginning to characterize the Church, this is certainly one of the signs of the times.—ED. CH. REVIEW.

"Having been for several years deeply interested in the education of deaf-mutes, as an instructor in the Institution of this city, my attention has latterly been directed to those who, having finished their course of study at various Institutions, have settled down in our midst in the active employments of life. From observation and inquiry, I have ascertained the number to be upwards of one hundred, several of whom are married, with young children growing up who are possessed of all their faculties.

As a minister of Christ, providentially qualified to be to them a spiritual guide, it seemed clearly my duty to attempt gathering them around me in pastoral relations.

Accordingly, having previously obtained the nearly unanimous consent of the rectors of the city parishes, I commenced on the first Sunday of October, holding service in the small chapel of the University on Washington Square. The morning service is as in other Churches, with the voice; but the afternoon is entirely conducted in the language of signs—the responses being made by an intelligent deaf-mute young gentleman. My object in having the morning service with the voice, is to give the parents, children, relations and friends of deaf-mutes, the opportunity of being united with them in one parish. Besides, the deaf-mute population is so scattered, I could not hope to get many of them together more than once a day. Several already attend the morning service, and follow by reading their prayer books, and I hope others will follow their example.

I administer the Holy Communion on the Third Sunday of the month, having twelve deaf-mute communicants. I have baptized two infants—the parents of each being both deaf-mutes. Thus far, by the blessing of God, I have succeeded beyond my expectations. My ultimate object is to have a regularly organized parish, and to build a Church around which all the deaf-mutes of this city and vicinity can be clustered. My whole undertaking has the cordial sanction of the Provisional Bishop."

MISCELLANEOUS INTELLIGENCE.

ELECTION OF A BISHOP FOR NEW YORK.

On the 2d of October, the Rev. Jonathan M. Wainwright, D. D., was, on the ninth ballot, elected Bishop of the Diocese by a majority of both orders of the Convention. He received one hundred and four of one hundred and seventy-nine clerical, and ninety-four of one hundred and fifty-seven lay votes. The other candidates who received most votes on the first ballot, were the Rev. Drs. Vinton, fifty-two clerical and forty-four lay votes; Rev. Dr. Seabury, thirty-seven and twenty-nine; Rev. Dr. Taylor, thirty-three and forty-one; Rev. Dr. Hawks, twelve and thirteen; Rev. Dr. Kip, thirteen and five.

ELECTION OF A BISHOP FOR RHODE ISLAND.

On the 29th of September, the Rev. Francis L. Hawks, D. D., LL. D., was, on the second ballot, elected to the Bishopric of this Diocese, at a special Convention. The first ballot stood as follows: for Rev. Dr. Atkinson, six; Rev. Dr. Crocker, five; Rev. Dr. Hawks, four; Rev. Dr. A. H. Vinton, two. On the second ballot: Rev. Dr. Hawks, ten; Rev. Dr. Atkinson, seven. Dr. Hawks has declined the appointment.

THE RIGHT REV. BISHOP IVES.

The Dublin Tablet, of Nov. 27th, announces that this gentleman has joined the Romish Communion. Of course no reliance can be placed on such authority. But we go to press without the opportunity to brand the falsehood as it deserves, if it be a falsehood; or, if it be not, to present a mass of facts which will vindicate the honor of an outraged Church.

An effort is now making in New York city, by the Clergy and Laity of the Church, to establish a Mission Church, and a Home and Industrial School, in Mott street, near the "Five Points." Zion Church property will probably be purchased for the purpose.

The recent meeting of the German Reformed Synod, at Baltimore, appointed Rev. Dr. BERNARD C. WOLFE, as Professor of Theology, in the Theological Seminary of that denomination, at Mercersburg, Penn., in place of Rev. Dr. NEVIN, resigned. It is understood that Dr. W. does not wholly coincide with the peculiar views of Dr. NEVIN. Dr. NEVIN has withdrawn from the Editorship of the Mercersburg Review.

A parliamentary return was recently made to the Canadian Legislature, giving a statement of the amount of the Clergy Reserves, which are now a subject of earnest contention among the different denominations in the Provinces. By this it appears that at present the funds are thus disposed of:—To the Church of England, in Upper Canada, £12,646; in Lower Canada, £2,173; to the Church of Scotland, in Upper Canada, £7,114; Lower do, £1,086; to the United Synod of the Presbyterian Church, Upper Canada, £565; to the Roman Catholic Church, Upper Canada, £1,666; to the Wesleyan Methodists, Upper Canada, £177;—leaving the Free Church, and divers other denominations, unprovided for.

The Rev. Frederick W. Pollard, a Presbyter of the Church in Massachusetts, has signified his intention to enter the Church of Rome, and was displaced from the Ministry by the Rt. Rev. Bishop Eastburn, on the 9th of November last.

Funeral ceremonies were performed in honor of the Duke of Wellington, at New York, in Calvary Church, on the 18th of November. The sermon was by the Rev. Francis Vinton, D. D., of Brooklyn.

Rev. H. N. Hudson, widely known by his Lectures on Shakespeare, has become Editor of the New York *Churchman*.

A call has been made to hold a remonstrance meeting in New York, against the imprisonment of the Madiai. It is a good suggestion.

EXPLORING EXPEDITIONS.

By the late Report of Mr. Kennedy, Secretary of the Navy, it appears that our Government are about to send out *four Exploring Expeditions*. *First*; is that to Japan, for the purpose of opening that Kingdom to the necessities and duties of the Commerce of nations. This is committed to Commodore Perry, and consists of the line-of-battle-ship *Vermont*, the steam frigates *Mississippi*—the

flag-ship of the Commodore, and *Powhattan*, the corvette *Macedonian*, the sloop-of-war *Vandalia*, the steamer *Alleghany*, and the store ships *Supply* and *Southampton*. *Second*. Another Expedition will explore the China Seas, the Northern Pacific, and Behrings Straits. It consists, of the sloop of war *Vincennes*, the propeller *John Hancock*, the brig *Porpoise*, and a small pilot boat, and will be under Commander Ringgold. The *Third*, will explore the Continent of Africa lying Eastward of Liberia, and will be under Commodore Lynch. The *Fourth* will explore the tributaries of the River *La Plata*, being invited by President Urquiza. Lieut. Page will sail in the steamer *Waterwitch* as soon as she can be got ready.

TERRITORY OF NEBRASKA.

The rapid extension of our population over the western wilderness is seen in the fact, that already a delegate to Congress from Nebraska, (Abelard Guthrie,) has been elected, although our Government has not as yet recognized the territorial organization. The territory of Nebraska extends from the fortieth degree of North latitude to the forty-third, and from the Missouri River to the Rocky Mountains, and includes an area of 180,000 square miles. Most of it is located between the same parallels of latitude as the State of Iowa. The Platte River runs through the centre. Already there are some white settlements in this Territory, the principal being at Bellevue, Great Nemahaw Agency, Delaware Crossing, Fort Leavenworth, and St. Mary's Mission—which towns have just chosen a delegate to Congress. The soil of this Territory is said to have been generally rich, alluvial, and much of the country is capable of immediate occupation.

AMERICAN ORIENTAL SOCIETY.

The Semi-Annual Meeting of this Society was held at New Haven, Oct. 13th and 14th, 1852. The Rev. Dr. Murdock read a description of an ancient Syriac work, by Ebed-Jesu, Metropolitan Bishop of Zoba and Armenia, in the latter part of the 13th century. A paper was read from Mr. W. D. Whitney, on the results of the later Vedic researches in Germany. Prof. Salisbury read a description of the so called Nestorian monument of Singanfu. A paper was presented from Prof. R. Roth, of Tübingen, on the morality of the Veda. A letter was subsequently received from Rev. Dr. Perkins, of Oroomiah, announcing new discoveries of Persian antiquities, as the site of ancient Shushan, the reputed tomb of Daniel, the Ur of the Chaldees, &c., &c. It was also voted to petition our Government to appoint a philologist to accompany the expedition to Japan. The meeting was of great interest, and to some of the papers presented, we shall again return.

LIEUT. KANE'S EXPLORING EXPEDITION.

On the 15th of December, Lieut. E. K. Kane, U. S. N., read before the New York Geographical and Statistical Society, his plan for a new expedition in search of Sir John Franklin, and for the promotion of a knowledge of physical Geography. He gave his reasons for believing that the region of 75° to 80° , is the seat of the greatest intensity of cold, and that the polar region is surrounded by an open sea. He proposes to reach the highest accessible point in Smith's Sound, in Mr. Grinnell's brig; then, with a party of thirty men, with launches, dogs, sledges, &c., to pursue a land rout on Greenland, which he considers stretches far to the north, and by such a rout to reach an open sea; seeking on its headlands for the lost Expedition; and, at length, embarking on the polar waters.

NOTE.—We are obliged to omit in this Number a large amount of matter already prepared; including a pretty copious summary of Literary, Domestic and Foreign Intelligence. In this, is comprised the doings of the English Convocation; the establishment of the French Empire; the changes in the industrial policy of Ireland, &c., &c., together with a copious selection of valuable miscellany.

THE CHURCH REVIEW.

WE are now to enter upon the Sixth Volume of the CHURCH REVIEW and ECCLESIASTICAL REGISTER. In sustaining this enterprise, our reliance, next to the Divine blessing, is on the evident and absolute necessity of such a work to answer the present wants of the Church, and on the facilities within our reach to meet that necessity. We beg our friends to remember, that many of those appeals for public patronage, which other periodicals of the day employ, and so successfully, are not, and cannot be ours. Instead of catering for, and being guided by, the caprices, tastes, and prejudices of the times, our office is to seek to be permanently useful, rather than to offer present amusement; and this, regardless alike of popular praise or censure. The experiment of five years is before us; and we are enabled, at least, to say that the experiment has not failed. We have now to ask the friends of the effort, who know what the Review is, and what it is capable of accomplishing, to give us their renewed coöperation. A large increase to our present subscription list is indispensable to ultimate success. Improvements in the Review, we are ready to promise, as soon as its finances will permit. To a considerable number of our friends, both Clergymen and Laymen, we are already under great obligations for lending us a helping hand. We are grateful, to be able to say, that the Review enters upon a new Volume with a larger subscription list than ever before. We have reason, also, to be gratified with evidences that the great object of the Review is being accomplished, and that it is doing its work. Particular Articles, have been pronounced, in their effective service, worth the whole labor and effort of the enterprise.

As to the future, we have no changes to announce in the principles, or the general conduct of the Review. The past speaks for itself. If there be any change, it shall be in an attempt to adapt the work more effectively to the present exigencies of the Church, and to merit

the compliment of a distinguished Clergyman at the South, "in the unavoidable change that accompanies constant improvement." Our corps of Contributors, comprising the names of many of the most eminent Bishops, and Presbyters, and Laymen of our Communion in every part of the country, leaves us, in this respect, little to desire. We may add, that Articles, meeting boldly the great questions of the day, and, at the same time, of the highest literary character, may be expected. The series of Historical Sketches of the early Colonial Churches in Virginia, already commenced, opens a rich field, and points to what may be anticipated in that direction.

In an age,—earnest, and eventful beyond all periods since Apostolic times ;—an age when mighty issues for good, or for ill, to the cause of Christ and His Church, are struggling for the mastery ; an age demanding true hearts and the putting on of "the whole armor of God ;" it will be our aim to make the Review the living voice of a living Church ; the faithful, fearless monitor of her duties and of her dangers. Feeble as our instrumentality may be, in God's strength we shall not labor in vain.

Friends of the Church, will you not give us your aid. Accompanying this, is a Circular, which, if convenient, you will oblige us by using in our behalf.

